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THE PSYCHOLOGY
OF CHILDHOOD

*The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast
Has never thought that "this is I" :*

*But as he grows he gathers much
And learns the use of "I" and "me,"
And finds "I am not what I see,
And other than the things I touch."*

*So rounds he to a separate mind
From whence clear memory may begin,
As thro' the frame that binds him in
His isolation grows defined.*

TENNYSON.

THE PSYCHOLOGY OF CHILDHOOD

NORMAL AND
ABNORMAL

BY

MARY SCHARLIEB,
D.B.E., M.D., M.S.Lond., J.P.

Author of "How to Enlighten our Children," "Straight Talks to Women,"
"Maternity and Infancy," "Sickness
and Health in the Nursery," etc

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AUTHOR'S PREFACE

THIS little book is not intended to be in any way a treatise on the Psychology of Children. It is simply a popular guide designed for the assistance of parents in their difficult and important task of preparing the children of the present day to be the parents of the future.

While the book has been in the Press the Mental Deficiency Bill, designed to extend the good work done by the Mental Deficiency Act of 1913, has passed its second reading. Under the provisions of the Act several classes of persons suffering from the effects of such diseases as sleepy sickness, meningitis and epilepsy, also from the results of accidents, were excluded.

If the present Bill becomes law these imperfections will be remedied, and in other ways the work of doctors, magistrates, and other authorities dealing with Mental Defectives will be greatly facilitated.

M. S.

April, 1927.

INTRODUCTION

IT is a great privilege to be allowed to write a short preface to my friend Dame Mary Scharlieb's little book on *The Psychology of Childhood, Normal and Abnormal*. She deals in very simple language with certain fundamental principles which should make it possible for the ordinary individual to "understand the processes whereby ideal manhood and womanhood may be helped to develop." The subject is one of absorbing interest to all those who have at heart the welfare of the rising generation, and with her wide knowledge she is able to say much which should arrest the attention of those who are desirous of studying the difficult problems connected with childhood and adolescence. As a doctor of ripe experience her views with regard to children both normal and abnormal must of course command the greatest respect, and as a Magistrate who sits in one of the Juvenile Courts in London she has had very special opportunities of studying the many and difficult questions connected with delinquent and neglected children which come before those Courts. Dame Mary Scharlieb's book deals with children in their relation to the home and the parent rather than to the Court and the magistrate, but those of us who are connected with the administration of

justice in Juvenile Courts cannot fail to recognize that there is much which should prove useful to Magistrates, Probation Officers, and those who are responsible for the administration of Home Office Schools. This is particularly true of the chapter which deals with Suggestion, Discipline, and Punishment. In most cases it is comparatively easy to discover whether the alleged offence has or has not been committed by a particular child, but the real difficulty comes when the Court has to decide upon the appropriate treatment for the young offender. It is true that in many instances the offence may be trivial, and the circumstances point to neglect rather than delinquency, but there remain cases where serious offences are committed, and neither in the public interest nor for the welfare of the young offender is it right that they should be minimized. Whether the offence is grave or trivial it is essential for the Court, before dealing with the child, to weigh carefully all the surrounding circumstances and to make due allowance for any special features such as heredity and environment, or any mental instability. The whole question of the treatment of young offenders and young people who, owing to bad associations or surroundings, require protection and training, has during the last two years occupied the attention of a Departmental Committee whose report has just been issued. If their recommendations are adopted they should go far to help forward the objects which Dame Mary Scharlieb has so much at heart.

R. F. GRAHAM-CAMPBELL.

BOW STREET POLICE COURT,

April 6, 1927.

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CHAPTER I

THE NORMAL CHILD

BODILY LINKS WITH THE OUTSIDE WORLD

WHAT a mystery and what a delight is the infant ! The mother, the schoolmaster, the doctor, and the priest look at the little being and each forecasts its future, each from his, or her, own standpoint. Any one of them may be right, and all of them may be wrong, in their prevision of that child's life. They will, however, probably be of one mind and will agree, that folded up, and hidden from their vision, in each healthy baby, there are powers and endowments, which, granted the influence of favouring environment, will suffice to secure a happy and useful adult life. The child, at birth, possesses, in an undeveloped and miniature condition, the faculties characteristic of the human being. It is, however, quite easy for the observers of the infant to make mistakes with regard to bodily and mental condition. Probably most people err in crediting the infant with too close an approximation to adult conditions. The proud father is apt to believe that the week-old baby recognizes his voice or his tread, while the fond mother attributes the movement of the

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infant's facial muscles to the influence of an angel's whisper, whereas the doctor knows that it is a symptom of indigestion.

No doubt these failures of judgment are becoming less frequent every day. Everything and every person now is called up for examination, and the infants do not escape. Philosopher, psychologist, and physiologist vie with each other in efforts to interpret the fascinating enigma. Each attacks the problem from his, or her, own point of view, and most formidably learned are the volumes in which they record their facts, theories, and conclusions. Without venturing to follow their example it is perhaps useful to avail ourselves of the knowledge they have so laboriously gained for us, and, enlightened by them, to take our share in helping mothers to understand the endowments of the infant.

First, then, it is quite evident that the baby is not merely a miniature man or woman. A human being it certainly is, but a human being of a very different sort from its father or mother. Relatively to its total size the baby's head is enormous, its arms and shoulders are large, the body is quite differently shaped from that of the adult, while the pelvis, thighs, and legs are comparatively small. The reason for this is not far to seek. A certain development of brain is essential to the child's existence, but there is plenty of time during which the rest of its body can gradually grow and conform to adult proportions.

The baby is unlike the adult not only in actual size and in differences of proportion. Attentive consideration soon shows us that in addition to these variations, the

structure of the organs, and still more essentially their functions, have gradually to attain perfection. In illustration of this fact we may take the child's senses. It is easy to ascertain that the little one's sense of SIGHT differs from that of the adult. To begin with, vision is not binocular; the muscles which are hereafter to cause the exactly right direction of the axes of the eyes have never hitherto been called upon to work together, and for some time the infant habitually sees surrounding objects with one eye only. The consequence of this must be that he loses the stereoscopic effect which conveys to our minds the idea of solidity. Even grown-up people using one eye only through squinting, or during temporary incapacity, and by way of experiment, are frequently astonished by the flat and unsatisfactory view which is then obtained of well-known objects. This so-called inco-ordination of the muscles of the eye in young infants not unfrequently leads the inexperienced mother to fear that her baby will grow up with a squint. She must have patience and wait. After a few weeks, the muscles having acquired the power of working in unison, the child will direct his eyes in such a fashion as to obtain binocular vision, and his mother's mind will be relieved.

Another peculiarity of infant vision is evidenced by the fact that although babies soon learn to turn towards the light, and manifest pleasure when bright objects are brought before them, new-born infants frequently turn away from the light, and still more usually keep both eyes shut, in order to prevent the sudden smiting of bright light on their retina which has been accustomed

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to darkness only. This condition is temporary, and very soon a normal infant turns its face to the window, and will endeavour to follow a moving light by the action of the eye muscles with evident pleasure.

These facts amply explain why cradles and berceau-nettes should be protected by hoods, why perambulators and baby-cars should be furnished with efficient awnings, and probably also why kittens and puppies are born with closed eyelids, seeing that their mothers would be hard put to it to provide them with sufficient protection. From these considerations it also becomes evident that it is a mistake to let the baby lie for hours on his back in a berceaunette or baby-car exposed to the bright summer sunshine without any protection for head and eyes.

Another peculiarity of vision in the young child is the slowness with which he learns to appreciate and differentiate between colours. Apparently the apparatus for colour vision develops gradually, and practically always in a certain order of succession. Thus, nearly all children are soon able to differentiate red from all other colours, and even those who are most backward or most deficient in colour sense show a better appreciation of all varieties of red. The next in order to develop is the recognition of yellow, while the colours at the violet end of the spectrum are the latest to be differentiated, green coming between the yellow and the blue. Colour sense appears to be one of the functions of the eye which may partly or altogether fail to develop. A considerable number of people are said to be "colour blind." If presented with a bundle of samples of wool and asked

to sort them such people will show that they have little or no power to differentiate red from green, and indeed that they tend to confuse them both with various shades of grey. At the same time they usually show a normal appreciation of depth of colour. In illustration of these facts, I might quote the case of a man living in India who could not see the red flowers of a tulip tree unless the form chanced to show up, the flecks of red caused by the flowers not being differentiated by him from the surrounding green. The same man, wishing to wear mourning, rejected a clerical mixture of black and white, known as Oxford grey, and selected a much darker, but utterly inappropriate, navy blue cloth relieved by a narrow red stripe. This persistence of colour-blindness in the adult is of very serious importance, and entirely incapacitates the individual from all employment, naval, military, and civil, in which recognition of colour is essential. It is true that some cases of supposed colour-blindness are really due to inattention, or to want of training, and are therefore remediable. But where colour-blindness really exists, and is caused by a partial failure of development in the eye, it is evident that nothing can be done to rectify it; and anyone so deficient would be impossible as an engine-driver, guard, or signalman.

Another peculiarity of infantile vision is that, partly owing to want of perfect co-ordination, and partly owing to a temporary deficiency in muscle sense, the child does not immediately appreciate conditions of space and distance. He makes valiant but ineffectual attempts to touch and to grasp distant objects. Apparently he

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entirely fails to appreciate the relative distances from him of his mother's locket, the electric light pendant in his nursery, and the moon walking in brightness. The power to realize space and distance apparently comes gradually, through the means of observation, trial and error. Little by little co-ordination is acquired, muscular sense develops, binocular vision is achieved, and the intrepid investigator learns that some things are as easy of attainment as his mother's locket, and the spoon on the table, whereas others, like the moon, are utterly withdrawn and inaccessible, in spite of all their clear-cut definition and brilliance.

It is evident then that the world, as known by sight to the little child, and still more to the young infant, is a very different world, both in form and in colour, from the world as known to his elders. It is well, at this point, to call to remembrance the fact that although the normal infant's eye would appear to be somewhat defective in function, its defects are quickly remedied ; the muscles strengthen, they become capable of co-ordination, colour sense develops, and the human eye attains its maximum perfection as an optical instrument at the tenth year of life.

It may be remarked, in passing, that mothers and other people who have charge of children ought to be trained to take more care than they usually do of the way in which children use their eyes. The eye may be thought of as a hollow, elastic sphere, kept in place and also moved by six muscles, four of which pull almost at right angles to the surface of the eye ; these four *recti* muscles move the eyeball upwards, downwards, right

and left. There are also two muscles which are inserted obliquely into the ball, and are able to move it obliquely. The interior of the eye is filled with a tough, clear, jelly-like substance, which opposes little or no resistance to the pull exerted by the muscles which tends to alter the shape of the eye. Under the persistent drag of the four recti there is a constant tendency for the ball of the eye to become elongated from before backwards. Although this does not take place in a perfectly normal eye, the tendency to elongation is apt to prevail when the globe is naturally other than a true sphere in the presence of a too constant and too forcible pressure. The tragedy is that an eye over-elongated is necessarily a short-sighted eye. The rays of light whereby we see objects ought to pass through the lens and come to a focus absolutely on the surface of the retina (the layer of nervous matter which lines the eyeball and is the medium of conveying impressions of sight to the brain), but in the short-sighted eye, the eyeball being unduly elongated, the rays of light, in spite of passing through the lens, come to a focus in front of the retina, and consequently no clear image is formed on that structure.

A little thought is sufficient to convince us that any circumstance causing eyestrain must at the same time tend to cause elongation of the eyeball and therefore short sight. Unfortunately children are constantly permitted to overstrain their eyes. They are allowed to read books printed in bad and small type, they are permitted to read with imperfect illumination, such as firelight, or a flickering, jumping gas flame. They are allowed to read in circumstances under which the book

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cannot be held at a proper distance or a proper angle, for instance, lying on their stomachs on the hearth-rug, or flat on their backs, the book being held improperly and uncomfortably above the eyes.

Still more unfortunately home authorities are by no means the most to blame in permitting children to use their eyes under circumstances which must necessarily injure them. Many public authorities offend without the same excuse of ignorance or financial difficulty. They are well aware that to use the eyes to the best advantage and with the least danger of injuring them, people should be comfortably seated, the light falling on the book or paper from behind the left shoulder, so that in reading, as in writing, no shadow is cast by the hand that grasps the book or pen.

HEARING. The sense of hearing in the new-born child also appears to be poorly developed ; probably at first sound is appreciated more or less by the whole organism as vibrations, the sensation being appreciated as a shake or a shock, and not so much as a distinct, more or less intelligible, impression on the organ of hearing. At first the infant appears to take no notice of sounds, but after a time his whole body quivers, and as he grows older, he may show signs of discomfort or fear in response to a loud, voluminous, unmusical noise, such as thunder, or the banging of a door. The range of sound agreeable to a child does not appear to be great, for he evidently dislikes big noises and also very shrill noises, whether they be loud or not. It is quite possible that one explanation of these dislikes and fears is the absolute physical discomfort of a heavy shake on the one hand, or ear-

piercing shrillness on the other, but probably a further explanation is to be found in the early history of the human race, when thunder or the roar of wild beasts on the one hand, and the shrill cries of pursuing beasts or men on the other, gave rise to paralysing deadly fear on the part of the defenceless human being, who had neither great speed, shaggy coat, nor strong limbs armed with deadly claws to protect him.

It is evident that the infant during his early days does not hear in the same fashion that adults hear. It is some time before he is able to recognize and respond to his mother's voice, and longer still before he is able, as the dog is able, to differentiate by mere sound between her words of love and exhortation, and her reproof and menace. Another imperfection in the baby's audition is that he does not know from which direction sound comes. The source of sound may be before or behind, to the right or to the left, but the child at first is not able to appreciate this. If normally constituted, better days soon come, and it is essential for the child's welfare that they should do so. A deaf child is, almost necessarily, a dumb child. Normal children learn to talk by imitation, and will most surely speak, not only the language that they hear around them, but with the accent and the intonation peculiar to their family and immediate surroundings in infancy. This fact shows the unwisdom of allowing children to associate with those who speak incorrectly or with a bad accent. It shows also the unwisdom of mothers and nurses indulging themselves in "baby talk." It is their duty to furnish the child with the best obtainable models of simple speech. How is he to talk

early and correctly if his daily companions use a special patois, no matter how loving and good their intention? The child's task in learning to use an articulate language is a hard one, and unless those around him are able and willing to supply him with a good example, how can he develop accurate and beautiful language?

TASTE. The sense of taste is poorly developed in the new-born child, and apparently makes comparatively slow progress. Taste is of course a source of pleasure, and to be prized as such. It is also, in a minor degree, a protection against swallowing dangerous substances. The sense of taste shows itself in the recognition of sweetness, bitterness, and acidity. Also in the appreciation of a considerable number of tastes which cause what we know as disgust, but which we seldom clearly define. During the first few months of life children do not appear to have much appreciation of the various tastes, except that of sweetness, and if anything be put into the mouth well sweetened, the *flavour* appears to be practically a matter of indifference to the child. Thus, a mixture of castor oil with warm water and sugar is taken by infants as willingly as well-sweetened milk. Of course the time comes, usually within the first six months, when the child can discriminate flavours, and can show his disapprobation and disgust of castor oil and many other medical substances. Apart from such things as are really disgusting, children, as a rule, have not naturally strong likes and dislikes. These feelings are generally taught the child by its mother or nurse who, by their example, their remarks, and their admonitions impress the child with the idea that the flavour of tea and coffee

is superior to that of milk, and that certain articles of diet, which are not usually considered good for children, are much to be desired, and may be taken as the reward of goodness. Thus is the path of virtue made more difficult than it need be for many a child. This reminds one of Jeremy Taylor's remark to the effect that few things are more economical than the back and the belly if left to Nature's guidance.

SMELL. The consideration of the sense of taste very naturally leads one on to ask, What about smell? And here we may as well confess at once that, as somewhat oddly expressed by a certain teacher of physiology, "Man is an animal which has a very bad smell." Observing that her class were in fits of laughter, she repeated very gravely, "I assure you that man is an animal that has a very bad smell." The truth that the dear lady wished to convey was, that man is an animal which has a very defective sense of smell. Some of us think that under given circumstances our sense of smell is only too good, but when we compare ourselves with the lower animals, and more especially with the animals which gain their livelihood by hunting, we must confess our inferiority. Even among mankind there are races and individuals whose sense of smell is better developed than is that of the average civilized man. The primitive races, more highly endowed with the sense of smell, are generally those whose senses in general are better developed than are those of more developed nations. Even in members of the same race it is sometimes found that those who are deficient in intellectual culture enjoy the best vision, the acutest hearing, and the most sensitive

taste and smell. It is also to be remarked that flavours and odours which are repulsive to the more advanced members of the race appear to be pleasant to the backward ; and we all know that certain viands, such as olives and claret, are seldom enjoyed except by those who have cultivated a taste for them. There is certainly an interdependence between the senses of taste and smell, and where the one is acute, so is the other, and where the odour is enjoyed the flavour also is welcome.

With regard to the infant the sense of smell appears to develop early, and it seems quite probable that his earliest recognition of his mother or wet-nurse depends largely on his appreciation of the delicious odour that proceeds from her person. Some people, especially young people, know their own clothes from others' by their smell, and this even when they have just returned from the laundry, where presumably they have not only been washed but also boiled.

TOUCH. The sense of touch is perhaps less well recognized by the public in general, but possibly it is as fundamentally important as any one of the other four, because it gives us essential information about the size, nature, and general condition of the objects by which we are constantly surrounded. It is, perhaps, not a matter of great importance whether the colour of an orange be yellow, red, or green, nor is its fragrant odour essential. Even the taste of the fruit, whether extremely sweet, or verging on the acidity of a lemon, adds comparatively little to its value as a food—but it is very important that we should be able to differentiate the orange from the apple, and the orange from the nut, and

here the sense of touch, which proclaims to us its quasi-spherical form, the smoothness and the leathery consistence of its rind, is of much greater importance to us.

Under the heading of touch we must include its specialized powers, whereby we recognize varieties of temperature, and varieties of consistence. If it were not for the nerves which subserve our appreciation for varieties of temperature, we should incur a considerable risk of injury from excess of heat or cold. And were it not for our cognisance of differences of consistence in the bodies by which we are surrounded, we should find it difficult, if not impossible, to use them aright, and extract from them the maximum possible advantage. Another and very important variety of the sense of touch is that which leads to an appreciation of pain. Were it not for the warnings conveyed to us through the nerves which conduct sensations of pain to our brain, it is difficult to believe that we should survive for any appreciable length of time. Our whole life on earth is governed more or less by the promptness and correctness with which we recognize the messages of senses, and the ability we may possess of acting on the warnings received through them. The sense of touch in all its varieties may be cultivated, and it needs but a moment's thought to convince us that the touch of the skilled musician, of the deft surgeon, and of the expert needlewoman are poles asunder from the same sense as exemplified in the case of the sailor, the manual labourer, and the domestic servant. Apparently if the sense of touch be highly cultivated, the excellence and dexterity gained has to be paid for by an increased sensitiveness to that form of

touch which we know as the sensation of pain. In the case of the infant the sense of touch seems to be poorly developed during its early days. He does not appear to appreciate any difference between contact with velvet or with satin. He will lie contentedly in the folds of a fine linen sheet or a rough sacking, and even the prick of a pin needs to be well pressed home before his slightly developed sense of touch and pain makes him yell. It is true that infants and little children, with their relatively larger surface, suffer from the cold more easily than do adult people, but although they may be injured by it, they seldom complain ; and with regard to heat, anyone who has seen healthy, rosy children sweating freely after great exertion on a hot day, and contrasts their condition with that of their elders under similar circumstances, must admit that the little ones are seldom inconvenienced by variations of temperature that are much disliked by the grown-ups. Therefore it is all the more necessary that those who have the care of babies and little children should be constantly on the alert to protect them from environmental agents powerful to injure them, but unappreciated by their consciousness.

Such are the five senses as known from time immemorial, but to these must be added one of great importance, less well known, less widely recognized. *Muscle sense* is apparently closely allied to the sense of touch ; but, whereas touch may be referred to the surface of the body, the messages from the outer world being conducted to the brain by the nerves in the skin, muscle sense is the interpretation of messages conveyed to the same centre by nerves in the muscles. It is upon this

sense that depend the judgments we are able to make as to weight, degree of penetrability and power of resistance of the objects before us. This sense is not only exercised towards objects which are external to us, but also towards various parts of our own bodies, and together with our powers of co-ordination it guides our physical actions aright. The infant has but little power of appreciating or exercising his muscular sense. It develops in him slowly, and it is partly owing to this deficiency that the child's efforts to lift, to grasp, and to attain a desired object are in the beginning futile, and remain difficult and imperfect for months. It is only by experiment and error, as in the case of vision, and indeed of all the senses, that the child's brain learns to interpret aright his muscular sense messages.

All this is true of the average child, and yet no general description can be true of any individual child. Like the blades of ribbon grass, each child, each human being, has a pattern woven into his being which belongs to him and to no one else. All that can be done is done when we learn, and try to teach, as to original, normal, and abnormal endowment and development ; and so, according to our capacity, we come to understand the processes whereby ideal manhood and womanhood may be helped to develop. In all human babies the first year of life finds them under the domination of their INSTINCTS, their REFLEXES, their appetites, and their senses, only by slow degrees do reason and will assume the reins of government ; the infant becomes the child, the child grows into the adolescent, and the adolescent develops into the adult, before the individual's life passes under

the empire of reason, and before the superior will dictates his relations to the herd, the mate, and to the All-Father. Much was evidently born with the child, much was folded within him like the oak in the acorn, but also much was to develop later, throughout those twenty-odd years, as the response of the individual to his environment.

The more we consider the tremendous difference between the child at birth and the finished human being, the more carefully we compare man's development with that of the other animals, the more keenly do we realize that some great necessity of our nature has to be served by our prolonged infancy and childhood. The lower we go in the scale of animal life, the more nearly does the newly-launched being resemble its forbears, the more nearly do its original faculties approach or even equal those that will be its characteristics in the adult stage. An infant amœba is the counterpart of its parent from the moment of its independent existence. Baby fish are hatched complete, able to do all that may become a fish ; they need no motherly care, no teaching ; they feed, they swim, and quickly they are ready for all the simple duties of their life. The baby bird is much more in need of maternal care than is the fish ; its body is poorly furnished with covering ; it cannot secure its food ; it cannot fly ; and it is defenceless in the presence of its enemies. The mother bird (proverbial for the loving care of her young) not only provides it with food, shelter and warmth, but she trains its instincts, so that, in the course of a few months, it is well fitted to assume the care of its own life, that of its mate, and

of its offspring. Higher in the scale of being, the cat, the dog, the mare, and other mammals, give relatively prolonged care and protection to their young, and, in addition to this, careful provision for the supply of material needs. These animals really educate their young, they make them self-supporting, and develop in them the faculties and capabilities which they have inherited.

Contrast the well-brought-up puppy or kitten with the unfortunate members of their tribes who have lost their mothers by death, or who have been prematurely separated from them. And yet the motherly care needed by the lower animals is bestowed for so short a time, not only as time measured by weeks, but also as time measured in proportion to the animal's natural expectation of life. It amounts, in their case, to about one-seventieth or one-eightieth of the whole. On the other hand, the human child is dependent on its parents, and is often under tuition, for as much as one-fifth to one-fourth of its probable life, taking this as seventy to eighty years. Why should this great retardation of development occur in man? Why should parental love and care last so much longer in this case, both absolutely and relatively?

Well, in man there is not only a body to be cared for, and instincts to be developed, but the higher faculties of reason, intellect, and will must be trained, and the spiritual part of his nature must be prepared for dominance. All this is provided for by the helplessness of the human infant, and by his prolonged dependence on his parents. At the same time it is obvious that

true family life and conjugal affection are promoted by the necessity for both father and mother working together to secure the best possible environment for their children. The touching helplessness of the human infant thus promotes the truest welfare of its parents, and the solidarity of the race.

It is extremely interesting to study the similarities and the differences between the mind of the human child and the minds of the higher animals. Among the similarities are acquisitiveness, self-love, vanity, desire for approbation, the instinct for play, suggestibility, imitativeness, and, in some instances, the capacity for obedience. But the cat, the horse, and even the dog does not approach the child in his *potential* powers of self-abnegation, and his possibility of altruism. These similarities to and differences from certain animals are common to all children ; but what may be called the "racial mind" varies with the race or nation to which the child belongs. Although the influence of environment, and the universal gift of imitativeness and of suggestibility, will account for much, there is still the great power of heredity to be reckoned with, and we must remember that the child's inheritance comes, not from his immediate forbears only, but from a long line of ancestors, from whom he derives physical, mental, and spiritual characteristics. The child of to-day is the heir of the ages, and frequently there is some dominant factor in his nature which is strongly reminiscent of a distant past. He possesses something atavistic, something that stamps him as being the product of a certain nation.

There is also a strange similarity between the mind

of a child and the mind of the child-races. Children and uncultured, unsophisticated races, are alike in possessing strong powers of imagination, unbounded curiosity, a high degree of credulity. Both the child and the child-races possess the gift of endowing inanimate objects with life, and the lower animals with powers of thought, of acting a part, and of ready communication with each other, such as are found in perfection among the peoples who live near to nature, whose thoughts and affections are less sophisticated and less materialistic than are those of the "cultured races" of mankind.

Of course, there are some delightful grown-ups who always seem to know what is passing in the minds of their cats, dogs, and horses, and who can even catch glimpses of the hidden views and the innermost affections of lizards, frogs, and insects. These are the grown-ups who have managed to retain the spiritual insight and simplicity of children, and child-races, and who use their powers most delightfully to interpret these things to us their less gifted fellow-mortals.

Among these men and women are the fathers and mothers to whom we must look for careful observation and loving records both of our children's original endowments, and of their gradual development. These are the people who have the wisdom of the aged, together with the eagerness and simplicity of the young; they are the men and women who hold the key to that enchanted garden of infancy in which are to be found the freed men of the kingdom of spontaneity and innocence, of joy and heaven.

CHAPTER II

LINKS OF MIND AND SPIRIT

BESIDES the care of the gradual development of their bodies, mothers of little children must realize the endowments of mind and spirit which are charged with maintaining the contact of their children's natures with other minds and other spirits. The subject is seen by different people from different points of view, and we may not all agree in definitions of words, and in presentments of ideas ; but we know that we all have to feel our way towards " the Light that never was on sea or land," towards some sort of an appreciation of the make-up of human nature, and of the relationship in which our nature stands towards our fellow-creatures, and to " that Great First Cause least understood."

In order that we may understand each other it is necessary that the words *mind* and *mental* should be defined, or that at any rate we should agree in what they are not. People in general believe in a dichotomy of nature, that is, they believe that human nature consists of a body which is born, grows, develops, dwindles, is decomposed, and that is the end. That there is also the *mind*, which is the part of us that enables us to read and write, to learn languages and mathematics, which they

think is almost absent in the infant, which develops, attains its maximum splendour from approximately twenty to fifty, and which then wanes until it is lost in the impenetrable clouds and mist of advancing age, that is, in

“Second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.”

Is it not possible that this theory of human nature leaves something unaccounted for, and that perhaps trichotomy might be found a more useful division? This theory recognizes the body in exactly the same way as does dichotomy, but the non-material part of our nature is described as being separable into two: the *mental* elements on the one hand, and the *spiritual* on the other. But mental endowments must not be viewed as one whole, nor must the word *mental* be confused and held to be identical with *intellectual*. For the mind has many faculties, among them, the understanding or intellect, the memory, the will, and the affections. All these are present, and capable of development in every normal human being. The intellectual faculty is the power whereby we can acquire new knowledge, and by which we are able to judge our own acquirements and the intellectual standing and acquirements of our fellow-creatures. This faculty, together with the faculty of memory, whereby we are able to profit by our own past, and by the past of the human race, are the foundations of our status and progress. The affections and the will are, on the other hand, the foundations of our moral character. Under the heading of affections we must include love and hatred, joy and sorrow, anger and pride, etc.

As understanding and memory regulate our position on the intellectual side, so the affections keep us in relation with God and our fellow-creatures. The ruler and governor of all these faculties is the will, and on the strength and integrity of this endowment depends the harmonious working of the whole machine. It supplies the regulation and the discretion which govern all.

It is possible to imagine a being which had a body and a mind, but no spirit. Such a being would possess a body with all its normal faculties ; plus an intellect, a memory, will, and affections, which, however, would be entirely limited to its relations with its fellow-creatures. Such a being might be learned, industrious, and moral, but he would not be a *man* such as we know. He would have no sense of the spiritual world, no power to recognize the Author of his being, the Supreme Spirit of the universe. The history of all races goes to show that such a creature, admirable as he might be, would not be what we understand to be a man, for, so far as we know, there exists no people or tribe that does not feel the necessity for worship, the insatiable desire for relationship with Something, or Someone, greater, more powerful, more loving than itself. There is the instinctive yearning for the—

“ Father of all, in every age,
By every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord.”

This third part of normal human nature can be recognized in the untaught, spontaneous yearnings of the child and the savage, the ecstasy of the saint, and the

curious survival of religious sentiment and belief, which both frequently exists in the mentally defective, and which also strangely survives in some cases of wreck of mind and body in old age or disease.

These considerations may possibly appear to be poles asunder from our survey of the psychology of childhood. But just as vision, hearing, taste, smell, and touch are present in an embryonic condition in the infant, and need time and experience to develop into perfection, so also there is dormant in the little creature the powers that may make him a Senior Wrangler, a Mezzofanti, with his knowledge of twenty-six languages, a great scientist like Lister, a wonderful artist like Bach, a poet like Isaiah, or a lover like St. John. The infant at the time of birth has no consciousness of his own existence nor of his environment, he has no memory, for he has no past. His powers of acquiring knowledge have, as yet, no subject-matter on which to exercise themselves, and his affections are strictly limited to an instinctive desire for warmth, shelter, and food. Out of so unpromising an automaton there is to be accomplished the development of the perfect man or woman. It can be done ; but everything in its own order, organic and functional, bodily, mental and spiritual. What a responsibility lies on the father and mother who have called the child into being, and yet with what difficulty, and how imperfectly, do most parents realize the glory of the task to which they are called ! In candidature for all other important posts there is an expenditure of time, money, and labour, but for the discharge of the duties of parenthood no preparation is thought necessary. The recognition of

this difficulty leads to the consideration of the education that children ought to receive. In bygone days any old woman, not sufficiently skilful for needlework, and lacking strength to be useful in the field, or in the house, was considered to be wise and learned enough to act as village schoolmistress. Now we have an elaborate educational system intended to secure the welfare and development of at any rate two parts of our triune nature. The body is fed and clothed, the mental nature is developed, and to it is entrusted the key of the storied past, but it is doubtful whether suitable provision is made to develop our spiritual powers.

Thoughtful persons upon whom devolve the great burden and the great honour of bringing up children, cannot fail to look round for guidance, and for instruction. The time was, and not so long ago, that the guides were few and the instruction meagre. But at the present day guides offer themselves in great numbers, and the difficulty of the thoughtful public is how to make a wise choice. They are sometimes disposed to echo the old half-despairing and entirely sceptical exclamation: "What is truth?" They are bewildered by the discordant, not to say contradictory, theories, and by the number of so-called facts. It is true that any ordinary well-educated person might set to work to read Freud and Jung, Havelock Ellis, Chamberlain, Crichton Miller, and Evelyn Underhill. But these names, well known to us, represent but a tiny portion of the task that faces the would-be student of child culture. They might be multiplied by the thousand, and yet some valued teacher and friend would not appear in the list.

In a little book, such as this, it would be scarcely possible to give a reasoned catalogue of the authors' names, books, and views. All that can possibly be done is to direct the attention of parents and teachers to the endowments, difficulties, and developments of children so far as they fall under ordinary observation. And if occasionally "six-legged words" appear, it is only in order that readers should be able to realize how innocent they are, and how easily they can be translated into everyday speech and ideas.

It is very interesting to note that the first training received by the infant is apparently due to his instincts and his functions, and on the reaction he makes to his environment. As we have already seen, the little creature is born in possession of normal muscles, nerves, and senses. It is true that, as yet, nothing is perfect, that his muscular actions have but little apparent purpose in them, and that sight, hearing, etc., are on a totally different level from what they will be in the not too distant future. But after a short interval of time it is evident that the infant is gradually acquiring the mastery over his body and its functions. The little hands are no longer entirely vague in their movements. There is a manifest intention to grasp, to smite, and to investigate. The eyes not only appreciate light and seek it diligently, but vision is becoming a thing of joy. The month-old baby looks with evident admiration at brightly coloured or shining substances, especially when they chance to be contrasted with their surroundings; and it is delightful to watch how self-education is carried on by means of the senses. Here, at any rate, function appears to precede perfect

organization, and to hasten development. The baby feels the smoothness and hardness of an ivory ball or ring, the smoothness and softness of its mother's breast, and the smoothness and intermediate hardness of the wooden table. It is true that the child does not tell us of its discoveries, but it is equally true that the intelligent and loving observation of its mother appreciates the progress made day by day. There is no doubt that during this process of self-education children work very hard, and display a degree of patience under adversity, and of courage in the face of difficulties which we should like to see more frequently than is usual in the case of adults. Take, for instance, the efforts of an infant who has undertaken to climb a flight of stairs. The difficulties before him are enormous ; the rise of each stair may be equal or nearly equal to the length of his leg, but, by repeated efforts, clinging to the stair above, he manages to get his knee on the tread of the stair, and finally to draw his comparatively heavy body to the desired level ; and this, if the mother have equal patience and courage (which she very seldom has), is continued for every one of the twelve or more steps which compose the flight. At the top the baby is triumphant, and, not unfrequently, turns to look for applause, although usually the satisfactory conclusion of his labours is reward enough for him. The patient conquest of the arts of walking, running, climbing, and moving of furniture, goes on day after day ; and, like Alexander, the little one still seeks new worlds to conquer. If he has attained perfection in the art of climbing up the stairs, his instincts, and it may well be his Guardian Angel, now suggest to him that those who know how to

go up should learn how to go down. There are very few mothers who can view this part of the enterprise with equanimity. Their attention is riveted to the present and, like most of us, they greatly prefer immediate safety to future success. And yet Nature, the wisest Mother of all, usually suggests to her aspiring offspring, that having gone up *forwards*, he should go down *backwards*, progressing in perfect safety by the withdrawal of first one knee and then the other from the tread above to the tread below. Should any little child misunderstand Nature's promptings, and attempt to come down head first, using hands instead of knees, the Guardian Angel must intervene, and supplement, or correct, the child's interpretation of instinct. Something of the same sort may be observed also in the matter of feeding. The little infant's instinct is to suck, and by sucking he develops his own jaw, he secures the well-moulded powerful chin which he will assuredly desire to possess in after-life, he promotes the harmonious functions of his digestive organs, and incidentally, but very desirably, he contributes to his mother's welfare, for healthy, hearty lactation is the best means of restoring her internal organs to the condition appropriate to the non-pregnant state. Also by maintaining the supremacy of the function of the breasts, he helps to keep the ovaries in a dormant condition, and so prevents premature ovulation, and a too-early repetition of pregnancy. All this is no doubt accounted for by pure instinct, but after a time, the child who has put many smooth and polished objects into his mouth, and who has sucked those objects instinctively, finds that certain of them are not only pleasant to the eye,

and delightful to the touch, but also they are good for food, and yield something, inferior it is true to his mother's milk, but yet not to be despised.

And so the painless, but by no means effortless education proceeds, and the child who has learnt to crawl, to walk, to run, to eat, and to drink, has simultaneously made progress in the art of speech. When we, adults, learn a foreign language, and grumble to ourselves over the irregularities of verbs, and the multiplicity of cases, we do not remember that in the case of the child, gradually perfecting himself in his mother-tongue, the very movements and co-ordinations of larynx and mouth, tongue and lips, have to be developed ; nor do we consider that while each new member of a family of languages comes to us with increased facility, the child has no such foundation on which to rear the superstructure of knowledge. How difficult is his task ! How admirable his patient perseverance !

The child's assets in the struggle are to be found partly in his natural possession of vowel sounds, his infantile cries being varieties of " ai," " oh," " ah," " oo," " eh," while some musical parents detect, not only the commencement of vocables, but even the musical keynote that is to dominate the child's life. The second asset in the formation of articulate speech is to be found in the child's possession of tremendous imitiveness. The little one soon learns the association between ideas and sounds ; and, just as the English child comes to know that the word *bread* is a great representative for food in general, so does the Tamil infant use the monosyllable *soor* or *choor* for the staple representative food of Southern

India, *rice*. In the process of learning to speak and the effort to produce sounds similar to what it hears about it a child learns by the age-long process of applying various "stops" to a column of air to produce certain sounds and modifications of sounds which we know as consonants. The child works with the one simple design of imitating the sounds that it hears around it, and it is not until much later, if ever, that the study of music, and the science of phonetics, explain to us how, like M. Jourdain, we came to "talk prose."

The fact that the child's acquisition of good and beautiful speech depends entirely on what it has heard, should lead those who have the care of small children themselves to speak to the very best of their ability. They ought not to confuse the child's mind by reversing the rôles of teacher and pupil by imitating its babble. Until the child definitely connects sounds with ideas, he cannot be considered to have acquired the art of speech. His natural vowel sounds, and his power of imitation, may supply him, not only with words, but with sentences, but unless these sentences mean something to him he is but on a level with the magpie and the parrot. There are plenty of familiar examples of this sort of "mirror speech," especially common in forms of words such as occur in hymns and verses taught to little children, which they reproduce to their best ability, and fail to understand. In illustration, Enid used to repeat a verse of a hymn thus: "The way to ruin thus begins—down, down—by easy chairs."

Some people are greatly exercised by their endeavour to make a sort of credit and debit account of children's

characteristics, and they are disposed to view such qualities as acquisitiveness, egotism, curiosity, and fear, as being distinct marks of an evil and unregenerate nature. To the other side of the account they would put the less common altruism, patience and truth, but one may venture to believe that good and evil do not necessarily reside in any of the characteristics of childhood, but that under certain circumstances they may all be good.

To take some of them individually. Perhaps *acquisitiveness* is one of the earliest developed moral traits. A child or an adult who lacked acquisitiveness would be wanting in one of the chief endowments which subserve self-preservation. The child must have desire and the power to make the effort necessary to secure his daily food. He learns to make himself unpleasant by crying or whining when he is wet or cold or hungry, in order to secure relief, and in all this there is nothing wrong. A child who did not thus attract attention to his needs would suffer at the time, and fail to develop good habits.

Again, it is clear that his powers of imitation are of great value to him educationally, and so too is that faculty which in little children we are apt to call *curiosity*, but in ourselves a very commendable desire for knowledge. Among the well-marked endowments of childhood are the sentiments of wonder and awe, which, together with love, form the basis, not only of poetic and artistic feeling, but are also the foundation of good citizenship, patriotism, obedience to law, and natural religion. It is remarkable that the wonder and awe with which children listen to thunder, or to the equally impressive sound of the breaking of huge waves on a rocky beach, are seldom

mixed with fear, unless fear has been associated with such phenomena by the conduct of other people. Cognate with this truth is the fact that babies and little children were not in the least upset by air raids during the war unless the grown-up people around them showed signs of terror. While it is true that experience of the destructive power of lightning, fire, and the ocean, may add fear to the sentiments with which they are regarded, it remains equally true that the primary feelings of awe and wonder have an elevating and helpful effect.

With regard to fear itself, this sentiment is usually founded on our own experience or on that of other people, and must be regarded as being a strong protection both of body and soul. The burnt child dreads the fire, the boy who has cut his finger with a sharp knife learns to be careful, the sinner who has felt the pangs of sickness or of remorse, to that extent, at any rate, fears to repeat his offence. On the other hand, it is to be confessed that fear of punishment, moral fear, is but a poor deterrent, and can never be a really strong motive for goodness. From unholy fear and from such unworthy motives as it induces, Christianity, in its best form and expression, is strong to deliver us ; and while looking at the religious side of the argument, it is well to remember that Holy Fear, that is the sentiment which protects us from sin as being a meanness and a source of sorrow to both God and man, is reckoned among the fruits of the Holy Spirit.

The story of egotism and altruism in children is interesting. It is quite evident that the natural attitude of the child must be self-regarding. In obedience to his

great necessities, and aided by his natural acquisitiveness, he tends to annex to his own use whatever appears to him to be desirable, and among the consequences of this we find, not only that the untutored little child thinks of himself first, last, and always, but we also find in him an incapacity for team work, whether in pursuit of knowledge, pleasure, or games. Babies are not clubbable. Small children may be associated by their elders in crèche or in class, but a real desire to play together or to work together does not exist in infancy or in very early childhood. Little ones, like cats, "walk by their wild lone," and although a duet may be tolerated, the little performer always wishes to sing the melody, and assigns the second or the accompaniment to some sympathetic adult, for no other child will take it for him.

A considerable portion of the egotism of children is due to their ignorance of "the other fellow's" wants and feelings. It is not possible to sympathize where we do not understand, and probably the best approach of small children to altruism and sympathy is pity, for they are not as yet capable of realizing either themselves or their fellow-creatures. Probably we are the better able to understand this condition, when we remember that not only in childhood, but even in maturer years, we understand but little of the nature of parental love, and indeed this passion is dormant in us until we hold our first-born in our arms. We may therefore venture to conclude that the selfishness of little children is really an index of their inability to know the feelings of others, and that therefore the responsibility of teaching unselfishness, so far as altruism can be taught, remains

with that very incarnation of that virtue, the child's own mother.

In illustration of this inability to force true sympathy, Professor Gulick, who came from America to attend an Educational Congress in London, told a good story. He wished to demonstrate the essential difference between father-love and mother-love.

He said : " When we married, Mrs. Gulick and I agreed that we would have all things in common ; that what she felt I should feel ; and that my joys and my sorrows should be hers also. After a time we had hopes of parenthood, and again we agreed that my feelings towards the little one should be the same as hers. The baby arrived, and I watched with delight the passion of love and devotion with which the mother clasped her baby to her breast and ministered to all its wants. After a time she placed it in my arms. I looked at it. I feared it was going to cry. What would it do next, I wondered. I held it to me ; I felt a thrill of fatherly pride, and a sentiment of gratitude for the gift bestowed, but I immediately realized that a father is not a mother, and that my feelings towards my baby, although as true as those of my wife, were altogether of a different order. I did not long to feed the child, I did not want to dress and undress it, and I must confess that I was terrified lest it should wake up and cry."

Another peculiarity of children is to be found in their attitude towards truth and honesty. Many parents are deeply grieved by the disregard of truth their children sometimes show ; for their comfort they should remember that the child is not the finished product, but

a creature in the making ; that truth is essentially a virtue of adult life, and of a being thoroughly and comfortably adjusted in its own personality and in its relations to other people. It belongs to an autonomous empire, and neither to the subject-child nor to the subject-race.

It is well worth while to analyse the character of untruths, and we must begin with the "Lie romantic," of which I remember a good example. A little girl, Mollie, about seven years old, went to a children's party, and stayed for the night in her little friend's home. In the morning her kind hostess asked her whether she had slept well. Mollie saw the opportunity for a good story, and having replied in the affirmative as to sleep, she told the lady how she had wakened early, and had watched a little mouse come out of its hole and run about. "But," she added, "I got up and caught the dear little thing, and put it back in its hole so that the cat could not get at it!" The lady duly reported Mollie's supposed experiences to her mother, and she equally duly reproached and punished her for a little liar,—the child's sentiment being, how very unfair it was to treat a story that way!

Probably the greatest sin committed was that of self-love, a desire to shine in the lady's eyes, for we all know that novels and poetry achieved by adults are generally held to be creditable performances.

The second kind of untruth is the "Lie inaccurate." This is not only a habit of childhood, but, very unluckily, it is a habit which may persist in adult life. Children are usually inaccurate, and that not through fault of memory. Their memories are excellent, but

their powers of concentration and attention are small. Parental discipline should be chiefly employed in arousing the child's interest in what he has to learn, and by holding out a considerable premium for accuracy in reproduction and expression.

The lie which really deserves censure, and which should never be allowed to prosper, is the "Lie politic." The vile variety of untruth, begotten by cowardice, and mothered by self-interest, the untruth designed to procure unmerited advantage, or to avert well-merited punishment, is the very essence of meanness, and, when detected, its true nature should be carefully pointed out. If repeated, it should be punished, care being taken that the punishment fits the crime. In discussing cases of untruth with children, it is well to point out to them, that while romance is good, a clear line should be drawn between fact and fiction, that inaccurate people suffer for their inaccuracy, by not commanding the respect of their fellows, while the political liar must reform for fear of the heaviest social penance being inflicted, in the form of being outcasted, as well as from the highest spiritual and moral motives. While considering the case of the "Lie politic," it is well to remember that in many instances children tell lies from sheer fright. They have experienced the results of carelessness and of disobedience; they have reason to believe that those in authority will not only scold and upbraid, but that they will not hesitate to administer condign punishment. In some cases the nervous child, shrinking from what he knows to be well-merited punishment, may be driven to take what to him appears to be a way of escape. He will

deny all knowledge of the incident, and trust to good luck that he may not make bad worse. It is easy to blame the child, and indeed he is blameworthy, but it is quite arguable that the authority itself is most to blame. A high standard of nursery manners and morals must be maintained, but surely the child's own interest should be enlisted on the side of the right : the child should learn to do what is right by being gradually trained to value cleanliness, order, good temper and good behaviour generally, and not because, while all these things are utterly indifferent to him, he has learnt by experience that infractions of nursery laws inevitably lead to sentence and to punishment.

See Chapter XI, page 185.

The grown-up is so much bigger, stronger, and wiser than the little culprit ; the grown-up is so much better able not only to know but to appreciate the inherent wrongness and the necessary results of certain prohibited actions that it would appear to be good policy and true charity to explain to the nursery population why certain rules and laws are promulgated, and why the consequences of the wrong-doing are inevitable—following the deed automatically.

Another source of anxiety and sorrow to parents sometimes arises from an undue persistence of the baby characteristic of acquisitiveness. It is natural and inevitable that the tiny infant should desire to possess all things which he believes to be useful and desirable for himself. He tries to grasp everything, and ends by securing something. But unbridled acquisitiveness continuing throughout childhood, and sharing in the

phenomenally sudden and great development of all faculties during the earlier part of adolescence, may become a habit of petty thieving which cannot but distress and shock those who are responsible for the child's welfare. The little lad or lass is first suspected by the results of his raids on the biscuit box and sugar basin. The perplexed and distressed mother will hardly admit the truth to herself, and yet chocolates and sweets disappear from the store cupboard, or if the child be a girl, pretty odds and ends are no longer to be found in the workbasket or corner drawer. Reluctantly the parents perhaps determine to send the child to school, hoping that the new environment and stronger discipline may suffice to cure the little pilferer. Sometimes their hopes are realized, but not unfrequently the change that occurs is for the worse. Small sums of money disappear from jacket pockets, stamps, or keys to exercises from the master's desk, while pens, pencils, and indiarubber are appropriated without shame. Unless the form-master and the head-master are men of experience and wisdom, reprimand is followed by caning, and the caning, if ineffectual, may alas ! be followed by expulsion. Naturally boy and girl pilferers cannot be tolerated in schools, but the wise head-master or head-mistress finds out the more excellent way, and, by means of confidential talk, combined with careful supervision, the culprit may be reformed, and not injured for life as he would by expulsion.

See Chapter XI, page 180.

Many of the faults that call for repression during adolescence are due to the persistence of qualities which

were natural in babyhood, but which should have been shed with the first teeth.

Unfortunately they passed uncorrected, and have shared in the wonderful growth and development which occurs in every part of the nature at, and immediately after, puberty.

Another infantile characteristic which ought to fall into abeyance during the second decade of life, is suggestibility. Little children can often be led aright, and their faults can be easily corrected by the suggestion of authority that such things are not done, that only babies kick and scream, that big boys and girls, like good scouts and girl guides, are eager to submit to the regulations under which they live, and to bring their conduct into conformity with the public opinion of their community. Excellent results in training may thus be obtained, but it is a grievous misfortune for any boy or girl should the plastic wax of infant days fail to harden, and to set into a far more resistant but durable condition as maturity is approached. The over-suggestible young man or woman is in a position of far greater danger than is the obstinate and self-willed individual. It is interesting to know that in the opinion of many experienced parish priests and schoolmasters, lying and thieving are among the sins which are easiest to repent of and are among those most easily eradicated. No doubt the greater stability of adult life, and the diminution of the root causes of these faults, makes reform easier. It is however to be remembered that the passage from childhood into adolescence may be unduly slow and incomplete ; and that persistent childish faults are apt to assume exagger-

ated proportions under the storm and stress of adolescence, yet the passage from adolescence to adult life usually brings relief from such instability. There is only a minute proportion of cases of young people who were slightly defective in moral sense from the beginning, and who are therefore incapable of becoming absolutely truthful and honest even when fully grown up. These considerations should suggest comfort to perplexed and anxious parents, giving them hope that their children may belong to the great majority who shake off childish things, while the same considerations should suggest charity and patience to those of us who are called upon to tolerate, although we cannot approve of, those unfortunate adults to whom truth and honesty are alien.

Exactly the same line of reason applies to the cases in which other childish characteristics have failed to undergo the sublimation which is natural and usual during adolescence—selfishness, for example. Most children, when they get to school, and are treated with absolute impartiality, develop what is known as the herd instinct, and put aside undue individualism. The selfish little boy who could not bear to be anything but first in games, whether of skill or hazard, under the pressure of public opinion tends to become the unselfish cricketer or footballer, the satisfactory prefect; in fact, he will develop into the lad whose ambition is for the success of his side, and for the reputation of his school. But, on the other hand, we must admit that there are adolescents in whom the unbridled selfishness of childhood fails to undergo this satisfactory atrophy, but develops into undue concupiscence and into a determination to have

everything their own way without the slightest regard for the happiness and welfare of class-mates, school, family, and country.

It is, perhaps, a little surprising to find that love, in the highest sense of the word, is not a leading characteristic of infants and little children. But that is only to say that our children behave to us very much as we are disposed to behave to the All-Father. Between the infant who values his mother as the source of food, and warmth, and comfort, and our selfish selves, too apt to regard God merely as a great and kind Provider for our necessities, there is but a small difference. The child, in the great majority of cases, loves his father and mother chiefly for the sake of the many advantages and blessings of which they are the channels. This is the natural attitude, and indeed the only one of which very little children are capable. It needs the experience of years, and also much careful training, for any of us to be capable of feeling a really unselfish love. Children delight in their parents' presence, they thankfully acknowledge their goodness to them, they are very sorry to leave home and return to school, but, in the majority of cases, the underlying motive power is not that they are seeking their parents' good, but that they are enjoying and are reluctant to give up the good things that these parents are able to bestow on them. As a matter of fact, the earliest as well as the deepest instinct of the human race is not *filial* but *parental* love. Watch the children at play. How seldom do they undertake the rôle of child ! And how frequently, nay almost invariably, do they enact the part of parents ! The small girl with her doll

attains some foretaste of the greatest joy of adult life, but it would never occur to her to wish to play the part of daughter. It is by training and experience, by the force of heredity, and the influence of environment, that we gradually transmute our inborn, purely receptive love into that incarnation of unselfishness, the love that knows no limit in its patience, endurance and generosity, which has made parental love the all-sufficient symbol and beloved representation of God's passion of love for the human race.

CHAPTER III

THE CHILD'S RELIGION

THIS is a difficult, delicate, and deeply important subject. Naturally children do not volunteer any expression of their creed, they do not confide to us their views on GOD, nor could they, if questioned, formulate them. In our endeavours to understand the theology of childhood, we are thrown back on our powers of observation, for few of us remember our own childish thoughts, feelings, and beliefs. The mental history of our early days is badly blurred, and only few of the incidents, fewer still of the opinions and feelings of our childhood can be recalled by us. Therefore in any attempt to understand childish religion, we have to rely on such observations as we are able to make on our own children, grandchildren, and other little friends.

In this chapter we will briefly consider the views that children appear to hold of God, the structure of children's prayers, and the necessary religious training of children.

From our studies on these points, it would appear that the majority of children hold definitely anthropomorphic ideas as to God the Father ; they picture Him as in some degree resembling their own father, or their grandfather : they would perhaps say that He was like

a man, but that He was bigger, stronger, grander than any man they knew : they have little difficulty in regarding God the Father as able to do all things, and as having an accurate, intimate knowledge of all that occurs on the earth. Probably many children, even nowadays, have a mental picture of God, resembling one printed on a china plate that belonged to me when I was a child. There was the earth below with the figure of a small child on it ; above, in the sky there was a convincing representation of the " clouds and darkness " that are " round about Him," and, through a rift in the clouds, " the Eye of God shone through." There was no face, but just an eye, and I could not but understand that the All-seeing and terrible eye was directed on a small child. Mercifully there cannot be many such plates nowadays, they have gone out of fashion together with much of the dogma illustrated by them ; but, even at the present time, the children's realization of the attributes of God are chiefly dependent on the religious convictions and practices of those with whom they live. Under a stern, uncompromising view of the Divine character the children of a family are led to believe that God the Father is a great and wrathful Being of Whom they are terribly afraid : He is, to them, the Supreme, the Just, the Inexorable Judge, Who will by no means clear the guilty. In another family, the heads of which have what we believe to be an equally reverent and a far truer conception of the All-Father, the children will regard Him as Love personified, as a great and good Being waiting to be gracious, desirous of their love, and as the Rewarder of all who diligently seek Him. Thirdly, there are house-

holds in which the children's ideas on God are altogether dim and hazy, because He is of so little importance as far as they can gather from the life and conversation of those around. On the whole it is probable that the majority of children think, so far as they think at all, of the first Person of the Trinity with awe and wonder coupled with a variable mixture of love and fear.

Like the rest of us, children appear to feel more at home with Our Lord. This is partly because He is constantly represented to them as "Gentle Jesus, meek and mild," and that they are taught to pray to Him, saying, "Jesus, tender Shepherd, hear me." It is, of course, perfectly right to emphasize this side of our Lord's character, and it is most earnestly to be desired that from the very first children should acquire a definite love for, and an implicit trust in, the Man Christ Jesus, but it is to be regretted that His infinite tenderness and love, and His especially strong affection for little children, should be represented as sweetness untempered by strength, almost bordering on amiable weakness, and that there is far too little stress laid on the noble, manly qualities of the "Strong Son of God, Eternal Love," for indeed there was nothing weak in the cheerfully borne self-denying life, nor in the courageous and uncomplaining death of One Who was bone of our bone and flesh of our flesh, and One Who suffered as man without having recourse to the strength of the Godhead.

Another reason why the children feel a definite love and trust in our Lord is that their prayers are frequently addressed to Him, and that His Name is used as a commendation for all prayers to the Father; and perhaps

more weighty than any of the other reasons for the overwhelming share that our Blessed Lord has in the spiritual affections of the young is the fact that the four Gospels are devoted to His wonderful story, and to the delineation of His still more wonderful Personality.

These considerations may be illustrated by two stories, of which the first concerns the terrible exclamation of a little boy : " I hate God, but I love Jesus." The second, which was recorded in one of our periodicals a little time ago, concerned a very small girl, who was observed by her mother to go every day into a dark cupboard, and shut the door behind her. The mother asked her little daughter what she went to do in the cupboard ; the answer was full of childish dignity and the true religious spirit : " I go there to talk to Jesus, and you ought not to ask me about it." The story shows how early in life it is possible for the human soul to experience the desire for God of which the Psalmist speaks when he says, " My soul is athirst for God ; yea, even for the living God " ; it also illustrates the universal instinct of devout souls to shut the door when they would hold communion with Him Who seeth in secret.

Unfortunately the theology of childhood finds but little place for devotion to, and love for, the third Person of the Blessed Trinity. This great misfortune is probably due to the fact that the majority of grown-up people know but little of God the Holy Ghost. How then can we put our children into touch with Him ? Probably this disastrous flaw in our practical creed, our neglect of worship of the Holy Spirit, and our ignorance of His Person, are due to the fact that He is seldom addressed

directly in prayer, public or private, vocal or mental. Prayer is almost always offered to God the Father through, and for the merits of, God the Son. We are seldom reminded even by the Prayer-Book that the Third Person of the Trinity is to be looked to, invoked, and worshipped, as the Lord and Giver of Life, the strengthening, the vivifying, the Mother-principle of our spiritual existence. He it is Who takes the things of Christ and shows them unto us, He Who dwells in our hearts, directs our daily life, inspires our prayers, and, most wonderful of all, it is He Who "makes intercessions for us with groanings which cannot be uttered." Can any of us honestly say that in our teaching of the little ones we have made any adequate effort to help them to form a useful conception of the Person and the work of the Holy Ghost?

To sum up this part of the question, it is probable that the general effect on a child's mind of the dimly apprehended idea of Three Persons and One God, is not bewilderment but a tacit acquiescence in the fact, the same sort of acquiescence that the child accords to the assertion that the earth is round, although to him it is evidently flat, or to the mathematical statement that three added to three makes six, although the child can see no reason why it should be so. My own comment on the many things that my five-year-old brain could not fathom was: "I suppose that is one of God's mysteries."

Many modern parents are sadly bewildered by their inability to understand the spiritual side of child nature. There seems to them to be a bewildering mixture of the frankly anthropomorphic and material together with an

almost uncanny sense of the supernatural and spiritual. Thus, many a child will inquire as to whether or no God has a wife ; they want to know something of the domestic arrangements and the meals of the celestial household, but with the very next breath the same child will amaze us by the depth of his spiritual intuition, e.g. a grandmother was showing New Testament illustrations to two children aged respectively four and five. Among these pictures was one showing our Blessed Lord washing His disciples' feet. The story of the incident was told, and the children were evidently much impressed by the condescension and humility of the action. Their grandmother asked them : " Tell me, did Jesus ever wash you ? " " Oh yes," exclaimed the younger of the two, " when I was baptized."

This knowledge possessed by the little girl was not due to any special teaching on the washing of the soul and the regeneration of the nature in Baptism, because such instruction had been considered too advanced for her tender years ; it was evidently an intuitive knowledge due to Divine influence. Probably if parents relied more on this direct action of the Holy Spirit on children's minds, they would not be tempted, as they now sometimes are, to give up all endeavour to teach their children religious truth. They think that they are acting wisely in withholding all instruction : they say that it is better to abstain from all biassing and influencing of the child's immature mind and will, and that in their own opinion it is better to leave children free to choose their own form of religion when they grow up. It is, however, quite evident that parents cannot so leave their children

unprejudiced, because the little ones rightly argue that religion cannot be considered important by their parents, because they do not think it necessary to talk to them on the subject, whereas they talk freely, and evidently attach great importance to questions concerning school and games, college and career. Children are keen observers, and arguing thus they show that they see quite clearly that their home people at any rate take no interest in religion and spiritual matters of any kind. All the same, in the great majority of instances, these parents are not only failing in their duty to their children, but they are doing themselves a grievous injustice, for deep down in their natures, overlaid no doubt by material considerations, and eclipsed by this world's passing show, they do when in sickness or in sorrow show quite evidently that they do believe in the existence, the power, and the goodness of God. Very unfortunately such spasmodic evidences of faith on the part of parents is of little avail in teaching their children the fundamental truths of religion, nor do they help them to realize that the search for God must necessarily be as arduous, painstaking, and persistent, as is the endeavour to realize any truth, or to acquire any knowledge—that indeed neither the science of theology nor the art of religion can be acquired without putting forth the full powers of the mind.

As a matter of fact, parents need to teach the elements of religion, not only by formal instruction, but very much more by example. For a child to acquire a practical knowledge of religion, he needs to grow up in the atmosphere and under the influences that true religion must

induce. The parents should summon to their aid the natural imitativeness and suggestibility of the little child. It is not enough for him to be taught to believe in one God. Knowledge is not the best way of approach to God ; the more excellent way is by the constant influence of the parents' own loving devotion, and by the example that they should set of attuning their wills to the Divine Will.

With regard to actual instruction, those who have the care of children should take heed to consistency in their interpretation of religious truth. It is quite right and expedient that the inner meaning of ritual and of dogma should be explained in proportion to the growth of the child's intelligence and power of assimilation, but we must not teach a popular view to the little child and leave all explanation, whereby indeed a totally different picture may be given, to the adolescent. To take a concrete example—having held up David as the king after God's own heart, a hero in Israel, and the author of many beautiful poems, we cannot a few years later without proper explanation expose his sins and frailties to the coldly critical adolescent, to whom white is white, and black is black, and who cannot but look on David's murder of Uriah, and his relations with Bathsheba, with righteous horror : not only will David be harshly judged, but God's attitude towards sin would be grievously misunderstood. In such a case, I believe the right method is to point to the fact that there was but one *perfect* man, that David's sins were those not only of all time but especially of his times, that God marked His displeasure by punishing His erring son, and that although David

himself was repeatedly mentioned with approbation his sins were reprobated and needed atonement.

We may also very well remember that if God entered into judgment with the best of us, and enabled us to see our conduct as He sees it, we should quickly understand how far we also come short of the standard of right-doing proposed to us.

The child's religion does not only consist in some elementary knowledge, and in some simple statement of right and wrong, it must also necessarily include some form of service. The labourers first called to work in the vineyard were set to the task in the early morning ; and we can see how from the dawn of reason each child has some offering to make, some work to do. On the one hand, it is right that he should offer himself, all that he is and all that he possesses, to further the good cause of God's work in the world ; and on the other, he must be taught the beauty of an unselfish life spent in the service of his fellow-men. On these two commandments, love to God and love to man, hang all the law and the prophets.

It is very interesting to find that children are almost invariably charmed to be fellow-workers with those they love. The little lad will trot about after his father, assisting (at any rate in intention) in his carpentering or gardening labours ; the small girl derives enormous satisfaction in helping mother, nurse, or housemaid in their daily round. It is the grown-ups who blunt the keen edge of the little people's enthusiasm for work, partly owing to our own want of love for " the daily round, the common task," and partly owing to our impatience with our enthusiastic

but blundering assistants. We spoil all the grace and joy which might otherwise be theirs, and so, deliberately, although no doubt unintentionally, we train children to dislike work, and to associate it with the unpleasant idea of snubbing and fault-finding.

And now about children's prayers.

Children's prayers are, in many respects, nearer to the ideal than those of the average adult. Unless they are deeply wronged by their early instructors, their prayers are no mere forms of words. They honestly ask for what they want. They confidently believe that their prayers will be answered, and they often show a touching faith and patience when waiting for a long-deferred answer. Thus, a little girl, named Bertha, accidentally knocked out a front tooth when she was four years old. The child was sorely distressed, and her mother advised her to tell God about it, and to ask for a new tooth. Naturally there was no evident response for three years, but the little one continued her requests night and morning, and was quite patient in waiting for the expected fulfilment of her desires, which occurred in due course when she was seven years old. Another story illustrative of this point has been recorded of a small child who prayed for a fine birthday. The birthday came with a deluge of showers. The mother's remark was : " Well, you see God did not answer your prayers." The child replied, " Yes, He did, but He said No."

The illustration of children's intercessory prayers, and of their expectation of a favourable answer, is well demonstrated by this story about a little boy named Bill. He was between five and six years of age. Walking one day

in Regent's Park he saw a young woman sitting on a bench against which leant a pair of crutches. He went up to her and asked why she used crutches. She replied, "You see, sir, I must use them, for I have only one leg." The child expressed his sympathy, and added, "I will ask God to give you another leg." That night, at the conclusion of his usual prayers, the boy said, "Oh, and God, You know that girl who sits on the bench in Regent's Park and has crutches? Will You give her another leg, and please let it be a leg with a foot to it, she could not walk with a leg only. You do understand, don't You? . . . Oh, thank You very much, that's all right."

Here was the faith that could remove mountains, and here, too, was the careful exposition of the heart's sincere desire.

This scheme of prayer is good, but it is imperfect. In the time-honoured formula of "Pray God bless . . ." followed by the names of several individuals, we have the germ of intercession, and in the final petition, "Make me a good child," there is the element of supplication, and all this is right enough; but children would very easily, and intelligently, learn the duty, not to say the politeness and pleasure, of saying "Thank you" for good things received. There is a delightful, simple, and time-honoured form, ready to hand: "Praise the Lord, O my soul, and all that is within me praise His Holy Name." This verse really includes another obvious element of prayer, that of adoration or worship; and finally a simple expression of love offered to the Father, to our Lord, to the Holy Spirit, would complete a satis-

factory prayer, which would be offered with joy by the Guardian Angel of each little one, of whom our Lord said, " Their Angels do always behold the face of My Father Which is in Heaven."

CHAPTER IV

PARENTAL DUTIES

BEFORE turning to the question of unusual or abnormal children it is desirable to consider the duties of parents and guardians towards normal little people, for on the adequate discharge of these sacred duties depends, not only the welfare of individual children and of thousands of family units, but also the well-being of the Nation, the Empire, and the Human Race. It is not only the human being that is born incomplete and undeveloped, for although the young of the lower animals are stronger and more fully developed at the time of birth, yet they also need parental care and training. A really normal and well-developed cat is perfectly admirable in her management of her kittens ; she trains them in habits of cleanliness and toilet ; she teaches them to earn their daily bread ; nay, she even goes so far as to impart to them a knowledge of the *bienséances* of life, and of drawing-room manners. Much the same things might be said as to parental discipline and instruction in the case of other mammals, notably the dog. It is true that the helplessness of the kitten, the puppy, and the foal are very transient as compared with the prolonged infancy and childhood of the human race, but this is in

direct dependence on the Divine institution of the family. Husband and wife are designed for lifelong association together, and the fact of the helplessness and ignorance of their offspring makes their mutual help essential to the well-being of the family. In the case of the lower animals the half-grown young are ousted from parental care by the arrival of the new litter, but the human child is not fit for independence and to be entirely self-supporting for much under a quarter of the years of his age. This arrangement binds the father and mother together with the silken cords of mutual and parental love, and secures not only the well-being of each family of children, but also gives time for the parents to learn much of the bodily, mental, and spiritual characteristics of the young in an experimental manner which fits them to become efficient leaders and guides to many more children than those for whom they are primarily responsible.

From all that has gone before, it is evident that even in the case of normal children, much responsibility and many duties devolve on their parents and guardians. Some of these duties are very generally recognized and are more or less adequately performed. Another set of duties are imperfectly recognized and therefore not adequately fulfilled ; as, for instance, the paramount duty of mothers to suckle their infants. A third set of duties are seldom realized, and are therefore still less frequently discharged. These are the duties towards the child's moral and spiritual nature. Before we can discuss them, we must consider a few phrases which have latterly come into common use, such, for instance,

as the "unconscious mind," "psycho-analysis," "conflicts," "complexes," and "repressions." "The unconscious mind" is a phrase which conveniently represents to us a portion of our nature, experimentally well-known, but until lately unnamed. We have all known its help in bringing into memory forgotten names and facts and also in supplying clear and effortless solution of problems which baffle our surface intelligence. During sleep, or when our conscious minds are otherwise occupied, the unconscious mind, endowed with greater tenacity and higher skill, solves the difficulty, supplies the missing fact or scene, and suddenly we are carried without difficulty or exertion to the much desired goal.

Psycho-analysis again is a phrase which evokes interest, curiosity, distrust or repugnance according to our different mental constitutions. But the phrase is etymologically simple and it represents a time-honoured process advocated nearly two thousand years ago by St. James, "Confess your faults one to another." It is a method gladly employed by us all when in times of doubt, perplexity, or distress we unburden ourselves to physician, lawyer, or priest. Yes and even when, perhaps imprudently but albeit very naturally, we pour out our hearts to some friend no wiser than ourselves.

Partly by the consideration of dreams, partly by the subject's reply to carefully planned questions, and partly by that insight into the workings of another's mind which comes through much sympathetic thought and dear-bought experience, the expert psycho-analyst is frequently able to detect the sources of certain mental conflicts to unravel the mental enigmas known as "complexes"

and to translate them into ordinary everyday statement and advice, just as Joseph interpreted and advised upon Pharaoh's dreams so long ago.

And this is psycho-analysis. "Ah," someone will say, "this is a deadly thing, very dangerous of application, and especially so for children." Undoubtedly psycho-analysis or any interference with the delicate mechanism of mind is to be deprecated and dreaded when it is applied clumsily or ignorantly. But so is the administration of drugs, or the performance of surgical operations. Responsible and delicate lines of treatment can be safely used only by those who have been specially trained to understand the constitution on which they are working, and the nature of the methods they employ. It is not every psychologist who is fit to conduct mental examinations and treatment, still less can every doctor be safely trusted in this matter, and least of all those persons who have had no training at all. It is however a great advantage that the general public should know that a persistent abdominal pain demands the presence of a surgeon, that a scarlet rash and sore throat ought to be investigated by a physician, and that many cases of mental illness or distress may be cleared up by an expert in psychology.

We have already seen that our little people have within their natures all human endowments, that they are the fathers and the mothers of the future, just as surely as the acorn contains within itself the future oak. The child's mental and spiritual nature contains within it the undeveloped instincts, faculties and individual traits which will hereafter characterize the adult man or woman, and we

must remember that the child is neither a doll nor an automaton, but that it is

“ A being breathing thoughtful breath,
A traveller 'twixt life and death.”

and that therefore we must not only give the child love and tenderness, but we must also treat it with respect and intelligent sympathy. To this point my experience as an old doctor has led me. I am well aware that the gravest courtesy and the deepest respect are the keys to open the treasures of confidence and good-will of child patients. Without this many a child will not tolerate examination, will not give information as to sensations of pain or illness, nor will it in any way play the part of a good and helpful patient.

During the last seventy years there has been a great fall in the birth-rate : whereas it reached in England the figure of 37 or 38 per mille in the middle of last century, it is now not more than 18. To whatever causes we attribute this enormous falling-off of citizens to our Empire, and whether we consider this condition an asset or a detriment, it is surely evident that the smaller number of children ought to be more carefully guarded and more wisely instructed if we are to have an adequate supply of healthy, well-trained, and spiritually satisfactory citizens. Therefore parental duties have now become more urgent and are enforced by weightier sanctions. Another reason for a more careful discharge of these duties is to be found in the fact that they need to be discharged with greater care and discrimination as the conditions of modern life become more complex and as

the tendency to throw responsibility on the young people themselves increases year by year. The present fashion tends to the abrogation of parental management, and at any rate it ought to substitute for it self-government.

The proverb tells us that it is never too late to mend, and the home truth of to-day is that it is never too early to begin. Just as the infant and its mother both profit from his sucking the maternal breast, so both parent and child tend to develop their mental and spiritual natures by the cleanness, order, punctuality and cheerful performance of duty which should, nay which must, mark the beginnings of his education. The initial difficulty of course is that so few of us know the nature of the duty we owe to the child and that some people who do know, or who might know, consider themselves too busy or too much occupied with other things to have the time that is necessary to the perfect development of one of the most lovely and most interesting of the great Artist's compositions. Remembering the child's leading characteristics, his acquisitiveness, imitativeness, curiosity and suggestibility, we cannot but believe that there is at any rate a heavy percentage of chances that he will develop into the likeness of those who are nearest to him during his most impressionable years. A great master of the spiritual life has recently said that God gives us all the great gift of free-will and that He has in wisdom withheld from us bribes and threats. These are the principles that ought to underlie the parental management of children. Free-will they have, it is inherent in them, it is their birthright, and woe betide us and them if we think that we can improve on the wisdom of the All-

Father and attempt either to coax or to terrify our children into the choice of good and renunciation of evil. The unwisdom of such a course has been emphasized for us by many instructors, more especially perhaps by Madame Montessori, and by Evelyn Underhill, who between them have opened safe and pleasant paths to an earthly Utopia and the heavenly Kingdom. I would refer my readers not only to the publications by Madame Montessori but also to an admirable book, *The Life of the Spirit and the Life of To-day*, by Miss Underhill. A further aspect of the duties and privileges of parents has been supplied by another modern writer, Dr. Crichton Miller. Much may be learnt from his book, *The New Psychology and the Parent*. Among other interesting topics he discussed the phases of child-life and the variety of influences to which they are successively subject. He points out that the earliest paramount influence which tends to mould and to develop a child's nature is that of its mother. To both boys and girls alike she is the earliest representative of Providence, and the greatest formative influence of the little ones from birth until the age of seven or eight. But at this time in the case of the boy one finds that he is becoming more and more aware of his father, and that he is increasingly susceptible to the influence of men. He begins, somewhat dimly, to feel his masculinity, and little by little his hopes and ambitions point to the time when he himself will be a man, and it is quite usual to hear little lads of seven years old or even younger discussing what they will do "when I am a man." One boy of eight whose father was an instructor at the Royal Military College,

Sandhurst, used constantly to refer to the happy days of the future when he hoped to be Colour Sergeant in B Company.

The unconscious sensing of the similarity of nature between himself and his father leads the boy to an instinctive respect for male opinion, to a great admiration for, and an earnest desire to copy, the conduct of grown men and of older boys. The mother of course remains an important factor in the child's welfare, but at the same time she should realize that her influence as paramount authority has begun to wane and that her opinions and example will from this time weigh less with the boy than do his father's. If the mother is wise she readily understands and acquiesces in what is a natural development, and the more womanly the woman the more valuable she is as consoler, sympathizer, and healer, the better will she understand that her outlook on life is different from that of her husband and no longer so essential as it was in earlier days to her boy's welfare. It is good for the boy that he should turn to his father, for the mother is only too likely to wish to continue the nursery care which was essential to the boy's welfare in early days, but which is a distinct detriment to the natural self-reliance, independence, and enterprise of a healthy normal schoolboy. Should she unfortunately and unintentionally hinder the due development of her child, he will tend to remain morally a dependent infant instead of becoming a normal man. The mother may console herself for her eclipse. In due time her boy will return to her, never again as the dependent infant, but as the adolescent verging upon manhood he will look to her

as a wise and sympathetic guide in moral and spiritual difficulties. The case is somewhat different with the girl. She frequently remains greatly under the influence of her mother until she goes to boarding school. She then experiences a change of outlook similar to that of her brother, but whereas he passed from the domination of his mother to that of his father and of the school authorities who represent the father, the young girl generally falls under the influence of her school-fellows and school-mistresses somewhat later. The majority of grown-up women would find on looking back to their own childhood and girlhood that the first influence of which they were conscious was maternal. They appreciate the fact that their safety, happiness and success in life in early days were due to her incessant watchfulness and considerate guidance. They realize that up to the age of ten or twelve their views of life and their opinions were largely based on hers, but that subsequently they entered the sphere of influence exercised by school companions and school-mistresses, and that a great, but it may have been a gradual, change passed over them. I can well remember the conflict and difficulty that was introduced into my own life when I left my preparatory school in the North and went to a large school in London. I had been one of the Seniors, who set the fashions of the School in opinions, manners, and dress. But at the large school in London I was quite a junior and was soon convinced of my own inferiority and of the wide difference between my home-made views and those of the senior and more experienced girls of the school. In matters of schoolgirl politics and religion on which my convic-

tions were definite and my sympathies were strong, I held my own. But in matters such as hairdressing and taste in clothes I was made thoroughly uncomfortable by finding that my style was not that approved by the Beau Brummels of my community.

In the matter of hairdressing there was no difficulty in conforming to the local fashion, but many a painful time did I have endeavouring to persuade my excellent stepmother that although the materials chosen by her for my clothes were doubtless admirable they would not meet with approbation at school, and that, still worse, the dressmaker she employed was hopelessly old-fashioned and that the finished articles would expose me to scathing criticism and a horrible sense of inferiority at school. Practically it comes to this: the wise mother must always be prepared to sacrifice herself for the good of her children, and just as she has to stand aside and acquiesce joyfully in her displacement by the father in the case of the boy, she must also be ready to extinguish herself in favour of her girl's new environment of school-mistresses and school-friends. As Jean Ingelow puts it:

“Thy mother's lot, my dear,
She can in naught refuse;
Her task to bear, to nurse, to rear,
To love and then to lose.”

Very rapidly the school becomes the young girl's world and for the time being it dominates her. In this new world there are many influences that are on the side of the girl's welfare. The healthy stimulus of work in the company of equals or superiors imparts an element of delight to the acquisition of knowledge. The regularity

of work and play, exercise and rest, the sufficient and suitable food, and the careful supervision and healthy variety of school life are all in the girl's best interests. On the other hand, it is necessary to remember that healthy competition may degenerate into fierce rivalry and that pleasant intercourse with fellow-students and loving admiration for teachers may sometimes develop into pernicious and absorbing friendships, indeed into what is known as homosexuality, an exceedingly powerful and subtle danger. This particular trouble is well illustrated by an interesting novel, *Regiment of Women*, by Clemence Dane. It is also necessary to remember that girls are apt to be influenced, and even dominated, by an undue love of approbation, a craving less pleasing and possibly no safer than the sturdy self-esteem commonly found in boys. In the case of the girl the father phase comes later. It is usually connected with the rise of sex-consciousness. Of this many girls remain unconscious until they are well advanced in their teens, although others become aware of it, it may be subconsciously only, in the earlier stages of adolescence. Gradually girls learn that the father's view of life and his personal characteristics differ to some extent from those of their mother and their school-friends. If the father be a good and a wise man who has trained and developed his moral nature, who is gifted with courage, decision, and tenacity, his influence over his daughter will probably strengthen these necessary masculine elements in her character. Philosophy, poetry, and religion all unite in presenting the fatherly incarnation of noble qualities as being something of supreme excellence and value, and

whereas the girl may continue to turn to her mother for sympathy and loving insight, it is equally natural for her to turn to her father in matters of unusual difficulty. It is not easy to put into words the difference recognized by the girl between the characteristics of her parents, but perhaps on the whole the father represents to her intellectual and moral strength and attainment, while in her mother she sees the spiritual influence which is equally essential to her development and welfare. Not unfrequently a girl judges of a would-be lover by comparing him with her father ; consciously or unconsciously she says to herself, " No, I could never marry that man. He is by no means my father's equal."

In endeavouring to understand the successive phases of a girl's development, we have to remember not only the changing environment as represented by the mother phase, the school phase, and the father phase, but also her inborn unvarying urge towards motherhood. Those psychologists who believe that the motherly instinct is a subordinate or a secondary part of the sexual instinct are surely wrong. There are a few girls and women in whom the motherly instinct is dormant and undeveloped, but they are very few. The enormous majority of women are consciously or unconsciously mothers by nature. Even in the few exceptional cases in which there is no evidence of the existence of motherliness the instinct is still present. The seed is in the soil ; it makes no sign of life but it is ready to burst into leaf, flower, and fruit as soon as the necessary stimulus of a suitable environment is supplied. Motherliness is not only shown in the bearing and rearing of children, but also in the loving

discharge of the duties of a nurse, in the persistent endeavours of rescue and preventive workers, the devotion of a school-mistress, and even in the undue affection for dogs, cats and canaries, displayed by those women whose circumstances have cut them off from the ordinary manifestations of motherliness. Considering the strength of this master passion and the injury inflicted on the life and character of those in whom it is thwarted, it ought to be one of the chief aims of those in charge of their destiny to help these women to so regulate and so to sublimate desire that it shall be neither wasted nor thwarted, but shall be developed so as to be a source of benefit to the individual and of welfare to the race.

“ And that same God Who made your face so fair
 And gave your woman's heart its tenderness,
 So guard the blessing He implanted there
 That it may never tend to your distress ;
 Nor granted, leave the granter comfortless,
 But like a river, blessed where'er it flows,
 Be still receiving as it still bestows.” *

And so, in the case of both boy and girl, father and mother, school and home contribute at different times and in different manners to the formation of the perfect character. In the case of the boy, the sequence usually runs, mother, father, school ; and in the girl, mother, school, father : but no matter at what period of life or what the dominant phase of the moment may be, there are certain subjects on which the boy instinctively seeks information and guidance from his father, while the girl most naturally

* Jean Ingelow.

confides in her mother. To many a young person there comes the imperious necessity for knowledge, or an overwhelming desire for help and sympathy in sexual and moral dilemmas. Well indeed it is for the man and his son if memory and conscience can bring from the father's past the knowledge, admonition and sympathy which are necessary for the safety and development of the boy. It is quite probable that most fathers are shyer and even less willing to speak on such subjects than are the mothers, but the joy and pride of parenthood can never be divorced from their correlative duties, and the father who has experienced the changes in body and in mind, the desires and the difficulties of adolescence, is the right and proper person to interpret these things to his son, to bid him to be of good cheer, and to assure him that no temptation has taken him but such as is common to man and that the difficult process of adolescence must naturally be accompanied by growing pains in body, mind and spirit.

This is the way in which the necessary adjustments are made, and the children are enabled to enter into satisfactory relations with the family, the herd, the mate, and the Infinite.

The child's relations with the family must necessarily start in nursery days, and it is well that from the very beginning he should be encouraged to watch for the other fellow's point of view, and to learn the necessity of applying the principle of give and take. Human nature being what it is, there is not much fear of any child neglecting its own interests. They would indeed be very unlike the grown-ups if they fell into this error.

CHAPTER V

UNUSUAL CHILDREN

THE preceding chapters have dealt exclusively with children who conform to the normal type, children who are thoroughly healthy, and symmetrically developed in every part of their nature. They are, of course, the ninety and nine, in whose case no special environment and training is necessary.

From this type there are variations, relatively few in number but numerous in detail, extraordinarily interesting to the student of human nature, and very important from the point of view of national welfare. The first variation to be considered occurs in the case of the children who are in a certain sense above the average, ARTISTS, SCIENTISTS, and SAINTS. To this class belong the children who show unusual powers of mind and soul, the so-called Super-normal. No doubt my readers will at once call to mind the infant prodigies, and the all too clever children that have come into their own lives. Such children do come under this classification, and many of them are most marvellously gifted. Musical children who are endowed by God with a wonderful understanding of music from babyhood, like Mozart, who, at the age of five, was a public performer ; and a boy, personally known to me,

who, between the ages of two and three years, was in the habit of piling hassocks, chairs, and tables together to represent an organ, and then sat down to perform, in dumb show, the functions of an organist. At the age of seven he was an organist in good earnest, drawing a salary, and all through life he remained the happy possessor of a divine enthusiasm for music.

Many of the poets "lisped in numbers," like Isaac Watts, who, being severely chastised by his mother, tired of his endless versifying, gasped out between the strokes of her rod :

" Oh, mother ! do some mercy take,
And I will no more verses make."

Similar stories might be multiplied of other child artists, some of whom are with us at the present day, but extraordinary gifts are not limited to the children who are to be artists in the usual acceptation of the word. For instance, Watt, who first showed us how to use the expansive power of steam and to whose genius we owe the invention of the modern engine, received his inspiration as a child while watching the puffs of steam issuing from the spout of the kettle which was boiling to supply the family tea.

Turning from the ordinary occupations of life to those individuals in whom the genius for religion showed itself at a very early age, we find Jeremiah trembling under his first call to interpret GOD to his countrymen with the expostulation on his lips, " Ah, LORD, I am a child." We remember the youth of Isaiah, rich in the mystical experience of the vision of " the LORD high and lifted up," and the child Samuel responding to his first open vision of God with the memorable words, " Speak, Lord, for Thy

servant heareth." Emerging from the mists of far antiquity, we find in the sacred pages the call of the Virgin Mother, who, as a young girl, made her marvellous reply of self-consecration and obedience, "Behold the handmaid of the Lord. Be it unto me according to Thy word." Still nearer to our own times, there is the wonderful story of St. Joan of Arc, the peasant girl, who accepted the lonely, difficult, and dangerous mission which led her through a misunderstood and thwarted life to the glories of a martyr's death. We also read of the infantile enthusiasm and devotion to the Man Christ Jesus which irradiated the childhood of St. Stanislaus Kotzke, a mystic and saint from his very earliest years, and Ignatius Loyola, the founder of the Jesuits, who received his call to the Inner Life at the age of fourteen. And so right through the ages there has been a succession of musicians, poets, scientists, mystics, and saints, who have been filled with the Spirit even from their mother's womb, and who consequently, like St. John the Baptist, have passed through life with eyes, ears, and soul open to the vision, and attuned to the melody of heaven, realizing manifestations which passed unnoticed by ordinary men and women.

It is inevitable that the impact of such tremendous forces on the frail tissue of humanity should tend to lead to certain aberrations from ordinary conditions and conduct, such as have at times exposed these richly endowed individuals to misunderstanding, to erroneous judgment, and even to martyrdom. In the case of such artists or saints as were able to translate visions, melodies, and other inspirations into the evidently useful work of the world, there has been a relief to their natures, under the form of

visible output of music, verse, or discovery, which has kept them more or less in touch with their fellow-creatures and which has enabled those around them to understand something of what was going on in their minds. It must however be admitted that men and women of genius, and more especially children possessing such gifts are very liable to misjudgment.

It is necessary that such unusual children should receive unusual treatment, and most wise and understanding care, if their development is to be safe and normal. Indeed it is necessary that the fathers and mothers of such children should possess the spirit of Manoah and his wife who inquired, "What shall we do unto the child, and how shall we order him?" Parents should be advised that as little fuss as possible should be made over the gifted child, that he should not be exploited, and that the least possible difference should be made between him and the other members of the family; but that while the same calm and wise supervision is exercised over him and the others, special allowance should be made for the manifestation and development of his unusual gifts. Wherever it be possible the solid foundations of an ordinary education must be secured. No considerations of present gain, nor gratification of parental vanity should be allowed to interfere with normal school life and training of these children. There is no reason to fear that the divine fire within them will be smothered by the circumstances of ordinary life and education. On the contrary that fire is likely to burn more brightly, and to acquire greater strength when under proper, sufficient, and suitable control. The lives and careers of many artists have been ruined, and their message

to their day and generation has been marred by their want of balance and symmetry in mental and moral nature, due to their one-sided or otherwise defective education.

It would appear to be superfluous to warn the mothers of unusual children, that it is only too likely that the greatly increased wear and tear of genius will have a tendency to greatly increase their expenditure of nervous force, and also to lead to one-sidedness in its action. Therefore special attention should be paid to the child's body and to his daily routine. Careful mothers always endeavour to secure for all their children the right kind of food, suitable and adequate clothing, and the correct admixture of work and play, exercise and sleep. But, in the case of the child with a touch of genius, there necessarily comes the demand for extra care in domestic management. Something must also be allowed for unusual bodily conditions consequent on nervous perturbation. A certain number of these children are apt to have nervous seizures, manifesting themselves in lapses of consciousness, and fits of excitement, or of irritability. It is quite easy for these conditions, which are more or less normal in such cases, to be mistaken for the symptoms of heart-disease, or epilepsy, or excessive bad temper. To take a concrete example : St. Stanislaus Kotzke, when a child, frequently fainted from the wonder, awe, and overwhelming passion of love which he experienced in response to his glorious visions. In so extreme a case the great probability is that his parents neglected his body in their care for his soul, and that what the child needed more than the ministrations of his spiritual director was a good bowl of bread and milk, such as no doubt the mother of Jairus's daughter admin-

istered to her little girl in obedience to the Divine common sense of Jesus. As a matter of fact, any well-instructed and sympathetic doctor confronted with the too clever or too excitable child would order great watchfulness combined with apparent neglect, plenty of food and rest, together with such a mixture of ordinary education and athletic training, as would tend to maintain the normal balance of the whole organism. In cases where the child's health appears to suffer, and the doctor orders temporary cessation of schoolwork, care should be taken that the leisure thus gained is not exclusively devoted to the cultivation of the child's talent, nor should it be passed in idleness, or in domestic and social drudgery. The child of well-to-do parents would be all the better for travel, whether abroad or at home, for a delightful visit to the seaside, the making of an aquarium, the collection and classification of seaweeds and shells, or for a prolonged stay in the country with its opportunities of seeing something of life under the tuition of Mother Nature, or, if that be felt to be too quiet, a course of definite Nature study under pleasant and adequate guides.

NERVOUS AND SENSITIVE CHILDREN

From the study of the artistic and mystic child, a normal human being on whom some extra gift or faculty has been conferred, we turn to the consideration of nervous and sensitive children, who might possibly be described as normal human beings in whose make-up there is, unfortunately, some degree of asymmetry or warping. They are quite all there ; their bodies are structurally normal ; and any abnormality of body or mind can be accounted for

by their environment. They are, however, a difficult set of children to deal with. Most of them may be said to have been born nervous ; and doctors with family practices have had many opportunities of studying this variety of little ones during and after the war, a period of time during which neither mothers nor fathers were at their best. Such children are generally born healthy and normal so far as their structure and organs are concerned. They are, however, thin, apt to become anæmic, and to respond too readily to ordinary stimuli. When little babies nervous children are apt to be bad sleepers, and unfortunately this serious handicap continues at any rate *until school life begins*. The children are manifestly tired and in need of sleep, but the more they need it, the less will sleep come. Some of them are afraid of the dark and clamour for a light in their bedrooms, others cannot sleep if the smallest glimmer of light penetrates through their dark blue blinds. They start with every accidental noise, and are only too ready to investigate every unusual sound. The banging of a door, the fall of chair or book, the squeaking of a mouse, or a whistle in the road are sufficient to rouse them thoroughly. In much the same way these nervous children are also bad feeders ; even the little infant is apt to refuse to take the breast. It may make some half-hearted attempts, but owing to awkwardness on the part of mother or nurse, the fact of the nipple being a little too large or a little too small, or that unfortunately the child's first effort was made when the breast was so gorged as to be hard and difficult, or so comparatively empty as not to afford a free flow of milk, the little creature encountered some obstacle to sucking, and being

what he is, he was unwilling to try again. He is neither vigorous, dexterous, nor pertinacious, and the mother, poor soul ! is inexperienced and over-anxious. Between them little is accomplished ; the disappointed baby cries itself to sleep, and only too probably the mother follows its example. When they try again the infant is not encouraged by a recollection of a satisfying draught of warm, sweet milk. If he has not been fed, he is incapacitated by weakness and exhaustion. If he has been fed from bottle or spoon he unconsciously desires that more easy method of living, and does not exert himself to cope with the more difficult problem. The mother, too, is disheartened, and the more keenly anxious she is to give the frail little creature the best chance of life and health, the less able she is to do so. Her breasts become hard and painfully distended, and each repeated effort at suckling appears to her to be increasingly difficult and futile. Finally she gives up the unequal struggle and the child must do as well or as ill as he can with artificial food. Unfortunately the mother who has failed to suckle her first-born is frequently unable to nurse any of her other children, because of her auto-suggestion that she cannot nurse. Worse still, both mother and child have discovered that in the long run the smaller and feebler organism is able to impose its will on the major.

The same kind of struggle is renewed as time goes on, and it becomes desirable to increase the child's range of foods in accordance with his development. The child is neither adventurous nor eager. He is not seeking fresh worlds to conquer, although he is not very well satisfied with the world as he knows it. There is a continual series

of battles between the nervous child and his mother or nurse over each newly introduced article of food. It may be that the little one has at last got used to sucking, and it is difficult to persuade him to drink from cup or spoon. Also he may have settled into a somewhat grudging acceptance of milk or some artificial food, and now he bitterly resents the successive introduction of bread, soup, and broth, of egg, fish and meat.

Many are the queer compromises effected between nervous babies and their guardians. One little girl, whose mother died at her birth, would have nothing to do with a wet-nurse, and could not take cow's milk. For a time she found asses' milk satisfactory, but when that failed, she would not accept any other obviously suitable food, and was finally reared on a most injudicious mixture of sago and beef-tea.

The nervous child, therefore, gives much trouble as a poor sleeper and a bad feeder. The nervous child is also very generally an infantile dyspeptic. People who are bad sleepers are seldom comfortable workers, and still more seldom are they blessed with appetites and good digestion. The nervous child is no exception to this rule. Among his symptoms is frequent sickness. This sickness is not always caused by stomach trouble. Like the rest of the human race, the nervous child may eat something which disagrees with him, or he may have an upset caused by some irregularity in the time of his meals. It is also true that, owing to his peculiarities, sickness supervenes from apparently inadequate causes; but the real, typical vomiting of nervous children is due to a deeper cause; not only are their nervous systems too ready in their

response to external stimuli, but they appear to have an exceedingly exasperating faculty for spontaneous and apparently causeless derangement. As to inadequate causes we might take as an illustration, a little boy who was brought into the world prematurely, who had to be reared in an incubator. He was, from the beginning, a terrible source of anxiety and perplexity to his devoted mother and nurse. Like most of his tribe he could not sleep, and, like them also, he was extremely difficult to suit with food that he could get down, and still more difficult to supply with food that he could retain. In addition to these difficulties, he had far too keen an appreciation of anything that might possibly give rise to disgust. He always vomited if he saw a pocket-handkerchief, or any piece of white material that might be mistaken for one. This child's case may be taken as typical of the more severe form of vomiting in response to disgust.

The really characteristic vomiting of the nervous child does not wait for any apparent justification or excuse. It tends to be periodic in nature, and has therefore received the technical name of "cyclical vomiting." At more or less regular intervals a day will occur in which the child seems thoroughly out of sorts and vomits practically all that it manages to get down. This of course is little enough, for the child, much wiser than many of those who have the care of it, refuses food and apparently only desires warmth and quiet, which equally with sleep must be recognized as "Nature's sweet restorer."

For instance, a nervous but very gifted child was badly overworked preparing for an important examination. Saturdays and Sundays were her leisure days, and these

she invariably devoted to very frequent and apparently causeless vomiting. Relief followed a heart-to-heart talk with her wise and sympathetic doctor.

There is little doubt that this kind of vomiting is in some respects analogous to the nervous fainting of early adolescence and to the well-recognized nerve storm of young adults known as migraine. The small child does not however appear to suffer from headache on these occasions, and I have never met one that complained of any eye symptoms, such as displays of colours, zigzags, fortification designs, or other well-defined figures sometimes known as "the dazzles." The sick attacks may coincide perhaps with other phenomena of the nervous state such as a sharp rise of temperature without apparent cause, or headache or abdominal pain may exist, but much more frequently it has the field to itself and no other symptoms appear. The vomiting, like that due to brain disease and also like sea-sickness, is often effortless and frequent.

Another trouble of the nervous child is colic and all the misery that colic entails. Even as an infant he goes blue round his mouth, his eyes turn up, his lips and other facial muscles twitch, his skin is cold, and he whines in a most heart-rending manner. As he grows older the physical signs and symptoms remain much as they were during infancy, but the distressing whine is likely to develop into prolonged crying fits. There may be screams and yells of pain during the progress of flatulent indigestion, but the exhaustion caused by the deficient quantity and the imperfect digestion of food will lead in many instances to a constant condition of low spirits, marked as the child grows older by fits of weeping and sobbing.

HABITS AND HABIT SPASMS

It is amongst the nervous children that we must look for instances of "spasms and habits." These manifestations might equally well be called *habitual spasms*, or *spasmodic habits*. Some of them are recognized in the nursery for being just what they are worth, that is to say, the thumb-sucking, head-banging, head-nodding, spasmodic wry-neck, twitching of the angles of the mouth and of the eyelids are held to be nothing more nor less than the overflow of powerful nervous and muscular activity, the signs in part of the child's nervous instability and also in part the signs of his dreariness, frequently his loneliness as an only child and his want of occupation. But unfortunately some of these de-ordinations are reckoned in the nursery to partake of the nature of deadly sin, and yet the much-condemned bed-wetting of some children and the masturbation of others are, at any rate in the beginning, just as much and just as little reprehensible as the twitching of the mouth, the wrinkling of the brows, and the fingering of the nose and mouth.

It is probable that these and other habits, some painful, some disgusting, are due to a combination of nervous instability on the one hand and a defective environment on the other. Masturbation, or what is popularly called "a bad habit," is a source of much unhappiness, punishment, and misunderstanding in the nursery, and it frequently leads to the foundation of real wrong-doing in adult life. It has several manifestations, and in the simplest, which consists of a spasmodic or convulsive pressing together of the legs and thighs, it may be seen in infants—even in those who are only three months old. Surely this fact

ought to convince any unprejudiced person that, wrong and harmful as it of course is, it has in it no element of *wilful* transgression, and therefore cannot in the early days be classed under the heading of *sin*. A little later on in babyhood the same tendency is shown in the habitual and purposeful handling, pulling or rubbing of the genital organs. Mothers and nurses who perhaps have not understood the more infantile manifestation of leg-spasm are now horror-stricken at the idea of their own little child committing an act of impurity. As a matter of fact the whole thing is extremely simple. The entire surface of the body is endowed with nerves of sensation, and wherever a sufficient stimulus is applied, there tends to be an appropriate response. The existence of scurf or dust on the scalp will lead to vehement and perhaps spasmodic scratching, which becomes more and more vigorous until the acme is reached and the part scratched becomes sore, which for the time being relieves the irritating tickling. The vulgar picking of the nose or the unnecessary and futile cough are equally nervous responses to some passing stimulus, nor are they regarded as being sinful. The act of masturbation also is due in the beginning partly to nervous instability and partly to some external stimulus such as undue tightness of the clothes, the presence of threadworms, the excitation of the nerves caused by constipation or an overfilled bladder, or finally by the irritation of dried and decomposing secretion in boys who have not been circumcised and in girls who have been neglected.

ENURESIS OR INCONTINENCE OF URINE

This trouble, which is extremely common in little

children, leads, as does masturbation, to much sorrow, annoyance, and faulty management. It is more common among nervous children than among those who are completely normal, and it is generally due either to failure in nursery education, or to irritations similar to those which cause "bad habits"—such, for instance, as irritation from an overfilled bowel or bladder, over-acidity or other abnormality of urine, presence of threadworms, and neglect of circumcision or cleanliness. So far it is evident that the fault, if any, lies with the mother or nurse, and not with the child. The distinct contribution made by him to the repeated disaster is usually laziness, which causes him to lie awake after he has received a call, instead of immediately satisfying the wants of nature in the proper manner. Even in this case the trouble may often be traced back to neglect during infant days, when the little one was allowed by a careless or over-busy guardian to get used to the disagreeable sensation of being wet or dirty, which led him to disregard calls long after the capacity for continence had developed.

Before quitting the subject of bad habits, it is perhaps right to correct various erroneous views held by people who one would think ought to know better. The habit of masturbation is unfortunately not confined to childhood, and it is a trouble for which adolescents and even adults often seek advice. In such cases there is naturally a sense of shame and a degree of distress which cannot fail to suggest that there is something very special behind the mere fact of the bad habit. This hidden trouble generally proves to be founded on a fear engendered by the ignorance of someone consulted by the

patient, who has reproduced the old fiction that people who do such things can never hope to marry. That if they do marry they will be childless ; or that should they unfortunately have children, those children will be afflicted in body or in mind. Indeed, cases are known in which the evil threat has been made that masturbation leads to venereal disease, and still more frequently the wrongdoer is told that he, or she, will end his or her days in a lunatic asylum. Mercifully none of these assertions are true. Roses do not grow on cabbage stalks, and no special disease whether of mind or body can possibly develop from the habit of masturbation *as such*. The truth lies in another direction. Young men and women who practise masturbation over-excite their sexual organs, and in seeking relief are likely to incur the risk of infection from their partners in an evil deed ; also that while the insane are frequently open and shameless masturbators, the undesirable habit is the *consequence* and not the *cause* of their mental instability.

Possibly some reader may ask why do we attribute so much more harm to the bad habit of masturbation than we do to the other tricks and spasms. This is explained by the fact that the same nerves supply both the internal and external genital organs as well as the end of the bowel and urinary organs, and therefore any unnecessary handling of these parts of the body or any undue stimulus applied to them is likely to cause a pleasurable sensation which is of course misinterpreted and misunderstood by children, but which being pleasurable in nature is likely to be repeated. The original safeguard against all these habits and spasms is the prevention or correction of undue nervousness or

sensitiveness, and the cure or removal of all the external stimuli. To secure these blessings for the child, we must endeavour to maintain its health of body and mind at the highest possible level, and we must take care that it shall be provided with wholesome occupations and recreations, which will prevent it suffering from idleness, vacancy, and ennui.

NIGHT-TERRORS

Another trouble of nervous children and their friends is what has been well called "night-terrors." It is possible of course for any little child who is suffering from the feverish distress of teething, any child who has had a thoroughly indigestible meal, and any child who has been taken to an exciting pantomime or cinema to suffer from bad dreams, broken sleep, and a general increase of nervous trouble. But these visitations, painful as they are, are not really those to which the phrase "night-terrors" applies. This is a trouble which affects nervous children almost exclusively. Probably nothing abnormal has happened during the day and they are put to bed as usual. But somewhere before the turn of the night the child starts up in his cot, screams, fights with his hands, and is evidently quite unconscious of his surroundings. In vain does the mother or nurse try to find out what is amiss. The child neither sees nor hears her. He does not recognize her presence. He is for the time being quite out of touch with his environment, and is incapable of expressing his trouble or of receiving consolation. As a rule the terror subsides as suddenly as it arose, and the child may settle off to sleep again without appearing to

need medicine, food, drink, or caresses. Sometimes the actual attack of terror is succeeded by a prolonged crying fit, during which the little sufferer keenly appreciates a motherly presence, loving words, and soothing songs. The visitation in some respects corresponds to the nightmare of the adult, and is as difficult to explain as it is to treat.

LARYNGISMUS STRIDULUS

A very distressing manifestation of the instability of the nervous child is to be found in what the nursery calls "holding the breath," and to which doctors give the six-legged name "*laryngismus stridulus*." This is a spasm of the throat, usually caused by excessive laughter, and still more often by irrepressible crying ; but it may possibly be evoked by an attack of fear, anger, and excitement. The child *expires* a few times in rapid succession, and then is unable to make the *inspiratory* effort. There is no cough such as exists in whooping-cough, but when the spasm relaxes, the inrush of the air through the partly opened glottis, is accompanied by a sound greatly resembling a whoop. The condition is an alarming one ; the child's face becomes livid, his eyes protrude, and his distress is very great. Should the condition continue, the muscles of the face begin to twitch, and a general fit of convulsions impends. Children *have* been known to die in this condition, but a fatal termination is extremely rare. The child should be picked up immediately, and it is just possible that a vigorous flick with a cold wet towel, or even sprinkling of water on the face, may end the spasm ; and of course the usual advice as to attention to general health and sensible management holds good.

These paragraphs present a picture of the nervous child. Small and light of body, melancholy and irritable of disposition, he is badly fitted for the battle of life. As he stands before the doctor, a picture of listless discontent with things in general, his shoulders too far back, his abdomen too prominent, with an inelastic and colourless skin, the doctor at any rate ceases to wonder at the mother's distress. Yet it is possible that she herself has had a share in causing the deplorable condition of her child. Poor woman ! she may have begun her career as mother with the very best intentions, and was quite prepared to sacrifice herself in all ways for her baby's good. The probability is that she encountered a little one who, although not ill, came into the world with an evil inheritance of jangled nerves and poor nutrition, the outcome of his father's "shell-shock," or his mother's anxieties and sorrows. In any case he was one of the babies who are unable to help their mothers in that wonderful joint enterprise of lactation. Hence these tears ! Hence this vicious circle of nerves, want of sleep, want of food, bad general nutrition, and especially under-nourishment of the nervous system ! Out of the baby's failure to tread in the paths of physiological righteousness, from his inability to sleep and to feed, there often develops the quality of

" NEGATIVISM "

This distressing characteristic may altogether overshadow the child's normal suggestibility, and from infancy he may have the unfortunate tendency to do exactly the opposite of what he was intended and asked to do. In

fact he exercises his inherent free-will in a *negative* sense. He does those things he ought not to do, and he does not do those things which he ought to do, with the very natural consequence that he is not only a sinner, but a miserable one. It is by no means a coincidence only that the two words, "healthy" and "holy," come from the same Anglo-Saxon root "hael" (whole).

No doubt, to a certain extent, we are all negativists, even the most law-abiding. Even in the most "naturally Christian" of us all, there is at any rate an occasional rebellion against the principle of obedience, and against the fundamental necessity of renouncing our own will. What wonder that the undisciplined child should so frequently and unmistakably show an uncorrected tendency to rebellion? If the wisest and the most normal of the race come short of perfection in this respect, what can we expect from the nervous, irritable child? Is it not clearly the duty of parents, and others who have care of children, to put their commands in the form which most easily admits of obedience? Is it not wise to teach children to be good for the sake of goodness, rather than merely for the pleasing of man, and should we not substitute for the Old Testament formula "Thou shalt not" the Christian promise "This do, and thou shalt live"?

Such a regimen would promote, not discourage, obedience. There would be fewer conflicts and tears in the nursery, and the persistent habit of acting on right motives would be formed long before the years of adolescence arrive, bringing with them a still heavier burden of nervous instability and difficulty.

As a matter of fact it is easy to understand that on the

mother's wisdom and tact, quite as much as on her goodness and love, depends the tremendous question how the children, be they ordinary, artistic, or nervous, shall grow up : whether they are to develop into the very best manhood and womanhood of which they are capable, or whether the little vessel shall be marred in the making, another spoilt child !

CHAPTER VI

THE DIFFICULT CHILD

“THE difficult child” is very well known to the powers that be both at home and at school, but too many people acquiesce in the fact of the difficulty and do not think it worth while to devote the time and patience necessary to search out the cause of the little one’s peculiarities. And yet it is a matter of the very gravest importance. The difficult child in whom difficulty persists, in whom the cause is never discovered and the appropriate remedy is not applied, is almost certain to develop into the still more difficult adolescent, and probably into the adult man or woman who cannot in any way be fitted into the ordinary scheme of civic or communal life. They are the individuals who appear to be square pegs in round holes, who never seem to be able to adapt themselves to their circumstances. They are to the body politic, and alas! to home life, like a bit of grit in the machinery, or the injured cog in a wheel, which is liable to bring disaster on the whole structure.

Among the chief causes of the development of “difficulty” in a child we must recognize that he is very generally a *lonely* child, and this loneliness may be due

to the fact that his parents have thought it well that he should be the *only* child. Owing to financial stress, to difficulty of housing, to fears for the wife's health, and sometimes even to absolute selfishness, a married couple determine that *no* child or *one* child is the ideal of family happiness to them. The result may be that *only* and *lonely* may also be *difficult*.

Equally disastrous to the welfare of a child is the undue spacing of a family. If children arrive at intervals of approximately five years the parents really have to legislate for a succession of lonely children. One of the great advantages of a normal number of children in the family, say four, five, or six, is the shaping and polishing of each little pebble by the others in the bag. Children have a considerable faculty for influencing each other, for mutual discipline, and for maintaining a certain standard of nursery morality and good conduct. All these mutual adjustments are of as great value to the child as are the examples and the admonitions of their elders. Public opinion has an immense influence on all of us, and many people are kept straight, not by respect for the policeman, not by the fear of prison, but by the constant equable pressure of the opinions and views of their neighbours. In like manner the children influence each other and keep each other straight. There cannot however be much mutual influence and useful discipline between the members of a family the eldest of whom is twenty, and the others fifteen, ten, and five, in sequence. Every one of these individuals is, for educational and training purposes, an *only* child.

Again, the loneliness may be due to some extraordinary

difference between one child and all the other members of the family in temperament and in taste. He may possibly be the one scholarly or artistic individual in a family devoted to field sports, to military and naval careers, or to schoolmastering and scientific research. In any case the "odd man out" feels his loneliness, and should it happen that his constitution, temperament, or gifts are a throw-back, an atavistic inheritance, that he indeed reproduces not his father and his grandfather, but someone further back in the family history, there may be a great want of parental understanding, in addition to the want of sympathy and want of communal feeling between him and the other younger members of the community.

Some children become lonely through environment, not through birth. For instance, there was an Italian family possessed of good birth and noble traditions. Owing to financial stress they permitted their eldest son to live with relations on the other side of the world from very early days, and no visits home were permitted. Not unnaturally correspondence between the boy and his own branch of the family was purely formal, and there was nothing to maintain family affection, still less patriotism. Therefore when the Great War came, and the young man was invited to come home and "do his bit," he refused to come, explaining that all his sympathies were on the other side. It is easy to understand how a lesser degree of isolation from home influence might have prevented any boy from being out of sympathy with his home people, so that he would not be such a complete stranger to parents, brothers and sisters, should he return.

In some cases the unhappiness of isolated children is so great, or the stress of emotion on being ousted from the position of the "one and only" after the lapse of many years is so severe as practically to unhinge the young mind, and loneliness, misery, and jealousy may suggest violence. In this way murders have sometimes been committed by young and desperately unhappy people, or even suicide, as in the case of the poet Chatterton, and in the case portrayed by Marie Corelli in *The Mighty Atom*.

Sometimes the "difficult child" presents a somewhat different picture. His leading characteristic is an exaggerated interest in himself. Self, self-consideration, and self-display, govern the child's whole life. The display may be of anything, body, mind, or spirit: it may be good or bad, but it is a matter of self, first, last, and everywhere. The little creature instinctively seeks the centre of the stage and the illumination of the lime-light.

In some cases it is the child's body which obsesses it. Thus many little ones, and even some who are bigger, delight in nakedness; they will escape from nurse and bathroom, and run round the house in birthday suit. One little girl whom I knew in India was very fond of appearing in the drawing-room, naked but for a blue gauze veil which floated airily from her waist. The little one made a pretty picture and knew it all too well. Many children will be found who have a very keen appreciation of their own beauty. Their golden curls, their soft dark, or bright blue eyes, their delicate limbs, small hands and feet, are practically objects of worship

to them. Sometimes it is their stature that interests them and they must for ever compare their height or their weight with that of other members of their family or school.

In the case of the "limelight child" emphasis is not always laid on beauty. Peculiarity suffices well enough, and some little ones will institute a diligent search amongst their little friends in order to compare webbed-toes, crooked fingers, and other minor deformities. Just in the same way certain limelight children who are the fortunate possessors of health and strength boast of and parade them as if they were their own acquisitions and much to their credit, while on the other hand the delicate, the thin, and the sickly consider themselves to be amongst the most *interesting* of mankind. This frame of mind is often originated or greatly encouraged by injudicious gifts of sickly sentimental books (which mercifully are less common now than they were some years ago). In them the heroes and heroines are too often the over-good, angelic children who reproduced the poet's picture of—

"The dark brown eyes,
The curls, the clear transparent skin,
Refined as with intent to show
The holiness within."

Unluckily holiness of the soul is frequently represented in such books as being associated with tubercle in the lungs, and the presence of the two interesting factors makes a strong but unhealthy appeal to such children as are anxious to pose as something altogether too bright and good at any cost.

Parallel with these unhealthy subjects of display, lime-light and difficult children not unfrequently condemn themselves to semi-starvation in order to excite remark and procure sympathy. Unfortunately mothers, nurses, and other guardians all too frequently fall into the trap. They feel anxious because the child does not eat properly, and unfortunately they let their anxiety be seen, and by their great solicitude, their bribes, and sometimes their threats, they give the little one just the triumph it desires : it has made its mother or its nurse anxious, it has scored a trick in the game, and feels that it has become a person of some real importance ! Exactly in the same way children will practise some annoying habit, or wilfully counterfeit some symptom which will they think appeal to the powers that be. This is not always done with the view to definitely getting their own way ; it is often done either to establish the child's own predominance or simply to annoy. Indeed, one is strongly reminded of the verses by Lewis Carroll which run as follows :

“ Speak roughly to your little boy
And beat him when he sneezes,
He only does it to annoy
Because he knows it teases.

“ I speak roughly to my little boy,
I beat him when he sneezes,
For he can thoroughly enjoy
The pepper when he pleases.”

It is not sneezing only, nor indeed sneezing chiefly in which such children indulge ; much more frequently the child accidentally discovers that a cough is a ready

method of securing attention, possibly jujubes and syrupy medicine, and certainly anxious care. The cough in the first instance was perhaps quite accidental, but it is repeated with an object, and very soon the throat becomes rough and irritable, so that the trouble is established in good earnest and unless taken properly in hand it may last for weeks.

These manifestations are not unlike the mimicry of joint disease, perhaps especially disease of the knee-joint, by adolescents and hysterical young women. In such cases the object, conscious or unconscious, is to secure attention ; comfortable circumstances are of less importance in the eyes of the performer. This is unfortunate, because although a well-adjusted splint needlessly applied might be considered a deterrent, it frequently weighs lightly as compared with the joy of being the centre of attention and anxiety to the whole family. When I was a student at the Royal Free Hospital, we were one morning going round with the House-surgeon, and as we came to the cot of a little girl about five years of age, our leader remarked, " 'There is no need to examine Nellie to-day, she is very much better.' " After a few minutes the attention of the entire class was attracted by queer little choking and moaning noises coming from Nellie's cot. We all went back to see what was wrong. The little lady was indulging in an hysterical attack in order to secure the usual kindly notice and chaff of which she felt that she was being unjustly deprived !

Mothers will naturally say : *first*, that they don't believe that such things occur ; and *second*, that they

cannot see *why* they should occur. The reason why they occur is quite evident. This peculiar trick, which is one of the manifestations of what is known as *negativism*, may occur in anyone, young or old, charming or ordinary, beloved or neglected, but it is a trouble that chiefly tends to occur in human beings who are starved of love, attention, and success. Naturally such a condition is more like to occur during the sensitive and unstable years of adolescence, but it is possible for it to occur much earlier in life, and is not unfrequently seen even in grown-ups.

Negativism does not only manifest itself in mimicry, but also by an attitude of mind that is perhaps best expressed by the slang word "cussedness." A child who has been driven by the circumstances of his life, and more especially by undue attention, or by misunderstanding and neglect, into negativism, will try to get a bit of his own back by making things just as difficult and unpleasant as it is possible for him to do. For instance, he has perhaps been the only child in the family for years, but now a new baby arrives, and even if not unduly petted by the mother, its helplessness naturally demands a large share of the time and attention which the other child formerly enjoyed. The little one, if afflicted with negativism, may probably show his mother and his nurse that if they can do without him he can do without them, and he will be very sparing of his kisses and caresses, although his heart may be breaking with a sense of isolation and neglect.

Sometimes the comparison is not between himself and the new arrival, but between his fate and that of some other child who is, he thinks, happier and more

appreciated than himself. Here it is a matter of the "inferiority complex." The child believes that he is considered to be less good, less clever, less beautiful, and altogether inferior to some other child or children with whom he is in daily contact. Instinctively he knows that even if his reading of facts is true, and he is, let us say, less successful in class than is his rival—yet in his heart of hearts he ought to know that such accidents make no difference in parental love ; but this consolation is denied to him by the existence of a kink in his mind which leads not only to the conviction of his inferiority but to the disheartening belief that the inferiority has in some way made an outcast of him. Children have a tremendously strong sense of justice and of favouritism, and they bitterly resent anything that appears to them to be unfair.

The only way of dealing with negativism, which is a most pernicious and destructive force, is for the mother or other person involved to meet it frankly. For instance, in the case of the jealousy of the new baby she should seek a good natural opportunity of assuring No. 1 that he holds his old place in her affections, and in her remembrance, and next she should discuss the baby with him, telling him that it is his possession as well as hers, and that she has been looking forward to, and badly needs his co-operation, and that now that he is so much older, and indeed the eldest of the family, certain new joys and privileges naturally come to him.

When the negativism appears to proceed from a sense of inferiority equal frankness should be used. The wise mother will have no difficulty in pointing out that no

two human beings have exactly the same endowments, and that if he does not shine in the schoolroom he does in some other field, such as sports, artistic capacity, or it may be in unselfishness and general efficiency. Indeed, as St. Paul points out, "one star differeth from another star in glory," and that, if we were all sight, where would be the hearing? if we were all distinguished for mathematical ability, where would be the painter, the sculptor, and the linguist?

To sum it all up, our dealings with difficult and negative children ought to be founded on a few clear principles. First we must try to understand these children. After all, they are very like us. From time to time we nearly all show the undesirable and un-Christian spirit of negativism: we are disappointed in some line that we have traced out for ourselves, and we are only too apt to say, "No, I won't do any more," or, "I am disappointed in you, and I will no longer try to play my part in the contract."

The wife may say to the husband, "You appear to find more pleasure in other people's society than you do in mine; very good, go to them; the children and I will go to the seaside by ourselves." We do not remember ourselves that this line is not only wrong but that we are virtually punishing ourselves far more than the person we wish to impress. As a matter of fact we all desire distinction, and we are all keenly alive to the stimulus of loving appreciation, and are only too much on the alert to detect small variations in the conduct of those around us, and too prone to vow that we will be distinguished for our badness if we cannot be distinguished

for anything else. These considerations recall to my mind a medical student I knew in Madras. He was by no means one of the shining lights of the Medical College, and there was a perpetual joke against him among the other students because his handwriting sloped the wrong way, and his application of splints and bandages was conducted on a method of his own. When reproached by the surgeon for these eccentricities, he honestly confessed that inasmuch as he was sure that he would never be among the skilful and really successful members of the class, he had resolved to attract attention and to be distinguished by his eccentricities.

Secondly, in dealing with difficult and negative children we must be very careful to take away the foundation and quasi-justification of their attitude. Before we enter into the ethics of the question with the child we must right the wrong if one exists. We must show the child more by deeds than by words that he has many good and admirable qualities, that if one gift has been withheld another has been bestowed, that he is a necessary member of the family and even of the body politic. Our conduct must be such as to convince him that he is loved, wanted, and appreciated. The cases must be few and far between in which there is nothing praiseworthy, nothing admirable in the poor little child; surely there must be room for the appreciation of his personality, the praise of his work, and for the encouragement of his legitimate ambitions.

Thirdly, these difficult and negative children must be supplied with the opportunity to "make good." Even in the nursery there is room for a leader, for a lieutenant,

someone to put in charge (under the nurse) of the nursery crockery and linen, someone to assist in dressing the younger children, even down to the little toddler who can be required to be "mother's help," bringing the sponge and the soap to the daily bath, arranging the shoes neatly in the cupboard, and who can perform the great feat of putting on his own clothes, buttoning his shoes and gaiters.

After the absolute nursery days are over new fields present themselves to the young in which they can achieve distinction and find the solace of work, the old original solace, offered to the first of our race who went astray from righteousness.

To both boys and girls the halo and the glamour of uniform, of marches and of bands, with all that they stand for in the way of discipline, appeal with force. Camaraderie and the opportunity to shine as afforded by membership of the Scouts and the Cubs, the Girl Guides and the Brownies, supply moral and physical exhilaration, development and opportunity. A little later in life there may come to any lad or lass the vocation to the glories and excitements of a life in the service of the State, the long-drawn-out patience of the artist or priest, the useful and honourable career of a teacher, nurse or doctor.

Fourthly, there is something to be said for the policy of ignoring difficulty and negativism. We have to remember :

" He only does it to annoy
Because he knows it teases ! "

I once knew a small boy who wore out the patience of one nurse after another, and who was finally saved by

the advent of a lady who said, as she shut the door behind her, "When you are good I shall come back." The boy, who after all was full of common sense, speedily recovered good temper and serenity when thus ruthlessly deprived of the gallery to which he was playing.

With regard to the unhappy impression left in the mind by a difficult, misunderstood or stormy childhood, an impression that goes by the name of "inferiority complex," there is danger lest it should lead to much trouble later in life. If the misunderstanding has never been cleared up during childhood or adolescence, not only does the wound in the spirit remain but it is a wound that contains within itself something like a fragment of glass or a splinter from a shell. The unwanted, the misunderstood, the unhappy child, has probably gone through an equally disastrous adolescence, marked by neglect or even possibly dislike on the part of those around, and by a "resistive" sullenness on the part of the victim. He still remains on the look-out for something to do or to be that may justify his antagonism to his fellows. Some way of escape there must be found from his intolerable position. Sometimes this is afforded by what is popularly called "conversion," sometimes by the entrance into the life of some other master passion, but which sometimes, most unfortunately, leads to very grave injury to mental or physical health. Some cases of pseudo-epilepsy or of so-called nervous fainting, and many cases of early insanity, appear to be due to the long-continued and constant irritation caused by the inferiority complex. Should the consolations of religion, of love, or of an unforeseen and delightful career fail to

come to the aid of one of these victims, it would appear to be the wisest treatment that someone endowed with experience, honesty and sympathy should endeavour to secure the confidence of the ailing person, and to get him to go through the story of his life recalling, so far as may be possible, the various troubles that have led to the present condition. As St. James says : " Confess your faults one to another, that ye may be healed." Few people of mature years, and fewer still of doctors, would hesitate to say that they had often been able to pluck from the heart a rooted sorrow, and by getting the sufferer to face and to discuss the causes of the trouble to afford relief. How often do people exclaim, " There, now I have told you all and I feel better ! "

This sort of treatment is called by the Church, Confession ; when administered by a doctor it is called a Consultation, and by the lawyer it is classified as Advice ; to many now it is known as Psycho-Analysis. The good that may be done is untold, but it must be remembered that powerful remedies are worse than useless when used by the inexperienced or unskilful.

Before closing this subject there is yet one more point to notice, and that is the value of *suggestion*. This too is a powerful remedy, and not always wisely applied. Unlike the disburdening of the mind described in the last paragraph, suggestion is freely practised by every member of the human race ; we are for ever suggesting to each other, and very naturally we all practise auto-suggestion. Suggestion and auto-suggestion have been known to, and have been practised by, the human race from the days of Creation, but they were brought promin-

ently before public attention by Cagliostro and Mesmer a good many years ago, and by M. Coué and scores of psychologists at the present time. Some people appear to have a real talent not only for making wise suggestions but for making them in such a way as to commend them to the people advised. There is an old proverb that "One man can lead a horse to the water but twenty cannot make him drink." No doubt that is true, but why is it true? Why is it that some of us are able to influence our fellow-creatures while others have scarcely any such power? There are probably three main qualities that enable people to make acceptable suggestions. One is, no doubt, *personality*. Another is that sort of insight that enables the suggester to recognize and to understand the personality of the individual to whom the suggestion is to be made. A third is a competent knowledge of the subject-matter of the proposed suggestion.

It is very interesting to note how the first of these qualifications works. If for any reason the would-be suggester is not in good form of mind or body the suggestions made are seldom accepted. Less remarkable but equally potent is the want of a clear knowledge on the part of the suggester of what is involved in the advice given. Anyone can see for themselves the extraordinarily responsible position (sometimes assumed all too light-heartedly) by those who venture thus to influence other people's lives. The exercise of this gift of suggestion may commence very early in life. I knew a small boy somewhere about five years of age who heard a conversation between his father and mother. The

latter was grumbling because she had some distant calls to make. The husband said, "Never mind, take a taxi; that will make it easy." She demurred on the score of expense, but the child joined in the conversation with wise suggestion: "Better take taxi, Mummie; never refuse good offer!"

CHAPTER VII

THE BACKWARD CHILD

THE backward child must not be confounded with the abnormal child, although when judged by ordinary school standards they may appear to be very similar. There is however this great difference—a backward child probably possesses all the ordinary faculties of mind and body. It is not so much his heredity as his environment that is faulty.

Children of the Elementary School Class enter the Boys' or Girls' School about the age of seven years and are placed in Standard I. From that time they are supposed to advance a Standard every year, so that they enter the seventh at the age of thirteen, and complete the Elementary School curriculum a year later at fourteen, "Leaving School Age." At any period of school life the position the child ought to have reached is the number of his years minus six. Thus a boy of ten should be in Standard IV, and one of twelve in Standard VI. But it is not every child who is capable of attaining and keeping the standard appropriate to his age. In these schools the children are classified as "Bright," "Fair," "Dull," "Backward." Place in school cannot be determined by the child's age, nor by his stature. It

must depend on the degree of facility or difficulty with which he can do the work appropriate to his age. Consequently in all the seven standards there are some children who if judged by age would be in a lower class, but who have won promotion by superior intelligence, and greater working power. These are the children who are classified as "Bright."

After them come the great majority of the class. They are able to conform to the standard appropriate to their age, and are fit for due promotion at the end of the year. These are classified as "Fair" or "Average." They are the rank and file—the backbone of the race.

There are however a considerable number of children who keep their place in school with difficulty. Owing to poor health or defective environment, they are scarcely up to their age in mental development, and therefore they do not profit to the fullest degree from the instruction given. They are really better off in the standard immediately below that which is officially normal to their age. These are the "Dull Children," and it is with them that the teacher's chief difficulties begin.

The Backward Children are those who are quite unable to maintain the right standard for their age. They can only manage work which is normal for children two years their junior, and they will probably leave school at the age of fourteen in the fifth instead of the seventh grade.

Such children are liable to be classed as Mental Defectives, but careful investigation will generally show that their powers of mind are normal, and that their backward condition is due to their circumstances rather than to their nature. It is quite true that in many instances they

are born to poor, ignorant, or in some way unsatisfactory parents, but even a child who came into the world with the best natural endowments would be terribly handicapped if his environment were such as that which is experienced by a large proportion of our population. The conditions of overcrowding are such as to make normal development impossible. Where a father, a mother, and a family of children eat, sleep, wash, and indeed live in one room, how can the little ones be fresh, bright and eager, ready to profit by education? The circumstances of their home are such that there is no comfortable bath and bed-time, as is the case in wealthier homes. The children are allowed to play out of doors, they have no other playground, up to 10 and 11 p.m. Their beds are uncomfortable even if they are so lucky as to have a bed at all, and the atmosphere of the room is apt to be stifling and overladen with animal products of respiration before morning. You may say, "Open the window," but it is hard for those who live in well-appointed houses to realize the difficulty of opening the windows in the dwellings of the poor. No one likes to sleep in a draught, yet several individuals must do so if the window is open when there are seven or eight persons sleeping in one room.

In the circumstances of poverty and want of domestic convenience is it wonderful that the problem of nourishing and appetizing food remains unsolved, and that the children, unrefreshed and suffering from malnutrition, arrive at school quite unable to profit by instruction? Does not the teacher often find that the first duty towards the children should be to secure for them an hour or

two of sound sleep under comparatively good conditions ? It is all too evident that thousands of school children are necessarily deficient in brain power owing to the circumstances of their homes, and that the same conditions which have interfered with their physical and intellectual developments have also smothered their moral and spiritual nature with a blight.

Short of the miserable conditions under which the submerged tenth live, there are many English homes in which the development of the children is severely handicapped, owing to conditions over which their parents might exercise more control than they actually do—homes that are made ineffectual and even hideous by reason of immorality, drunkenness, gross ignorance, in short by want of *character* on the part of the parents. Other conditions under which normal development of children is difficult, if not impossible, are to be found in families where there are frequent removals from place to place, and where, as in the case of bargees, pedlars, and casual labourers, the nature of the father's employment or non-employment leads to frequent transference of children from one school to another.

Other classes of untoward circumstances are responsible for the existence of many backward children in our schools, and foremost among them must be reckoned bodily defects such as imperfect eyesight and hearing, the existence of adenoids and septic tonsils, also inherited syphilis, and infection with tubercle. Some twenty years ago I was one of a deputation who waited on Mr. Birrell in the days when he was Minister of Education. We approached him in order to beg for medical

inspection of Elementary School children. He received us most kindly, but told us that he had no power to grant our request. He pointed out that inasmuch as the bulk of national education is paid for by the rates, nothing involving so considerable an expenditure of public money could be undertaken by the Education Authorities without the expressed approval of the ratepayers. "Go to them," he said, "and convince them that medical inspection of school children will in the long run save their pockets. It is no use to state the case to me. I thoroughly understand it. Go and preach to the ratepayers and electors. *Government cannot legislate in advance of public opinion.*"

Since those days an enormous advance has been made in this matter, and if the eyes of the heedless ratepayer have as yet only partial vision, if his ears are still somewhat dull of hearing, he has at least been educated into acquiescence in the endeavours both of Government and those with longer vision, to secure not only medical inspection but also treatment for those children who need it, and special schools for those whose infirmities of mind or body preclude them from deriving full benefit from the instruction provided in the ordinary schools.

Among the facts observed and reported by the medical inspectors of school children were these: A number approximating to a third of elementary school children had seriously defective vision; a third were sufficiently deaf to prevent them from an intelligent appreciation of oral lessons and demonstrations; and far more than a third had two or more badly decayed septic teeth, or tonsils and adenoids. Such were among the first results

of medical inspection. Those who understood their import were horrified and clamoured for school doctors and school nurses, for dentists, spectacles and other means of dealing with the appalling defects of our future citizens.

It was clearly seen that enlightened self-interest demanded this expenditure of public funds in order to prevent the degradation of really normal but unfortunate children into the apparently abnormal, and to secure that an army of dull and backward children should not so fail to receive mental development as to be forced into the ranks of the unemployed or even to lapse into those of casual labour. Thus and thus only can the physically defective children escape the lot of the vagrant, the tramp, and the criminal, and be prepared to play their part as honourable and enlightened citizens.

In judging of the still continued apathy of the bulk of our ratepayers, we have to remember how slow we all are to adopt *con amore* the most necessary reforms. Up to the present time the majority of our citizens pay the education rate and grumble. We cannot or do not find the time to see how our money is spent, and we do not realize that while a certain proportion of our children respond to the education offered we are conniving at a most disastrous waste both of money and of human nature, because in failing to cure and to mitigate defects, and in not remedying the troubles that are remediable, we are year by year increasing the proportion of burdensome individuals in our population.

In excuse for this blindness of Borough Councillors and of the ratepayers represented by them, we have to

remember that but little provision has hitherto been made for their enlightenment on this and many cognate subjects. We want an army of men and women prepared to speak simply, truthfully, and from the heart to those who know so little of the things that truly underlie the health and the general prosperity of our country. We ought to make it perfectly clear to the masses of our population that all cannot be well with us while a census such as that which was taken towards the close of the War shows such a terrible proportion of C₃ individuals.

Until knowledge has been conveyed to the bulk of our population, and until they have made up their minds that these things ought not so to be, not even good housing, pure air, clean milk, well-paved and well-drained cities, nor even the wonderful control which we already possess over tuberculosis and epidemics, can secure and maintain our position as a sane and healthy nation.

It is perhaps interesting to observe that what are known as the three great racial poisons, which account for not only many unnecessary deaths, but also for much sickness and disability to work, the greater percentage of cases of unemployment, and the most formidable obstacles to good training and education, are derived from three of the cardinal sins. Thus it needs no argument to establish the fact that syphilis due to a misuse of GOD's greatest earthly gift, is caused by the sin of lust; that alcoholism, which destroys many unborn children and incapacitates a large percentage of our population, is one manifestation of the sin of gluttony;

while tuberculosis, bred in the dust and flourishing in the dark, is the inevitable retribution for the sloth and selfishness both of those people who will not provide healthy and well-ventilated houses, and equally of those who will not keep their windows open, their floors clean, and their corners swept. These diseases, like the sins to which they are allied, are an evil trinity which must be dethroned from its empire by purity, self-renunciation, and labour.

It must not be supposed that the dull and backward children are to be found exclusively among those who are educated in our elementary schools. A certain proportion of those whose parents are in comparatively easy circumstances also suffer from parental inefficiency and from faulty environment. There are mothers, and affectionate mothers too, who have little or no aptitude for nursery management. They endeavour to provide for the wants of their children's bodies, and probably think that when they have secured a good head nurse, or a "bright young governess," they have done all that is necessary for their children's welfare. But anyone who will take the trouble to think over the subject-matter of this book will be convinced how far short such arrangements fall from what is really not only desirable but also essential for children. Ideal care and management of children calls for all the time, all the intelligence, and all the patience that any of us have at command. Fathers and mothers should remember the Jesuit's assertion : " Give me the care of the child until he is seven years of age, and I do not mind who has him after that." It is well therefore that where possible the mother should take

personal charge in the nursery, and that when she is compelled by circumstances, either those of her own temperament, her position in life, or other inevitable duties, to delegate some portion of her maternal cares, the *responsibility* cannot be so delegated. It would also appear that women during the child-bearing years should refrain from taking up any obligations which would inevitably interfere between them and their nursery. One knows from experience that much depends on the woman's powers of arrangement, on her capacity for so organizing outside work as not to preclude adequate domestic supervision. In fact the women who lead the well-ordered, disciplined lives necessary to artistic and professional success are likely, other things being equal, to make more satisfactory mothers than those who have no fixed occupation, and who therefore have a constant temptation to desultory and unpunctual ways.

The truth of these assertions is demonstrated by the fact that the Great War interfered very seriously with the normal development of the children who were born during those difficult years, and also with those who were then in the nursery stage. Schoolmasters, doctors, and others especially well qualified to judge, found that children suffered much from their mothers' privations, anxieties and sorrows, much also from the inevitable neglect of their pre-school years. These little people were deficient in nursery education. They knew little or nothing of Bible Story, legend or fairy-tale, they had not the usual repertoire of nursery rhymes, hymns, and games, and therefore there was not the normal foundation

on which to build school education. Some of my readers may be disposed to discount the loss of time caused by bad circumstances during childhood. They would argue that after all the Backward Child has ordinary capacities, and only needs an extension of school time to put him on a level with his compeers. This extension of time is, however, just what he cannot obtain. Elementary school children in general are expected to contribute towards family expenses at school-leaving age, and the stress of the battle of life leaves little time, and usually still less desire, for "continuation classes" and so-called "Top-sides." The children of the middle and upper classes who are backward experience much the same difficulty, for school-leaving certificates, scholarships, and college careers are usually so arranged as to profit candidates who come forward at the normal age and are not for those who are technically known as "superannuated."

Before concluding this chapter it is well to consider briefly the effects on children of various parental peculiarities, and if not too disrespectful, may one say *fads*? There is a certain class of mother who is inclined to welcome any unusual scheme of child-management, and who without sufficient reflection thinks that the newest is synonymous with the best. These mothers are possessed of the same mentality which leads some of us to believe that a quack remedy must of necessity be superior to ordinary treatment based on a knowledge of anatomy and the properties of drugs.

They are easily caught by flaming advertisements and by injudicious pamphlets in which the virtues of some

abnormal food or form of management is extolled. They are also too easily influenced by their neighbours, and in some instances by nurses. For example, I called at a friend's house one day and was told that she was away for her holiday and had taken the elder children with her, but that the baby was in the garden and I could see him. The infant's nurse was manifestly not very anxious for me to see the little one. She was afraid that I should disturb him. However, I got my way and was conducted into the garden. The baby, a fine boy of nine months of age, was lying on his back in his baby-car wide awake. He was gazing with a splendid pair of solemn brown eyes at the radiant summer sky, but his gaze was an unseeing one, and he was apparently as unconscious of his surroundings as if his age had been nine days instead of nine months. When I spoke to the little fellow there was no response. Either he had not heard or he heeded not. I gathered from the nurse that the daily routine consisted in bath, food, garden, food, garden, bed, until next morning. At no time in the day was there any interval for jolly kicking, laughter, and the normal stimulus of human speech and human sympathy. The little one was unintentionally subjected to a most severe form of solitary confinement. From his position in the perambulator he could not see the dogs running about, the trees waving in the wind, nor was his colour sense stimulated by masses of roses, and all the pageant of the year. His sense of hearing was not cultivated, for no one spoke to him, and to his solitary station in the garden no domestic sounds penetrated. This was an ordinary, intelligent child, but in all prob-

ability he would have grown up with many of the characteristics of the imbecile but for my providential visit, and the good sense that enabled his mother to alter this soul-destroying régime which had been recommended by her monthly nurse, "perfect quiet, no talking, no play, for the child is excitable by nature and must not be stimulated." This, of course, was an extreme case—the mother, a very intelligent and conscientious woman, having carried out the nurse's suggestion to its logical conclusion. A complete change of procedure was made, and I have the happiness of knowing that the baby is a successful schoolboy, and by no means a backward child.

In some cases the mother's craze chiefly affects the child's clothing. Some children are clothed entirely in some special variety of wool, and they may be much overburdened even to the extent of preventing the natural movements of the limbs, comfortable respiration, and still more frequently the natural variations in the size of the abdomen, which must surely be increased immediately after half a pint of milk has been swallowed, which calls for the abolition of all tight and inelastic swathes and bands. Another set of mothers have been advised that children ought to be hardened, that only thus they will become capable of bearing the fluctuations of heat and cold, wet and dry, which are such fascinating incidents of our climate. Many a wretched child have I seen, almost naked, with blue, miserable toes and legs, suffering greatly from deficiency of the woollen garments which the other baby had in excess. In the summer the same children may be seen, the one dripping with

perspiration, the other quite unprotected from the direct rays of the sun on his very thin skull, as yet devoid of hair, and not covered with any merciful hat or hood.

What are we to say about the fashions in food? What about the mothers who, as I heard in the out-patient department of the Royal Free Hospital, "give their babies a potato out of the stew before it is an hour old"? And what about those who tell the doctor with much pride that the six-months-old baby "eats just whatever we do"?

This on the one hand, and on the other the over-careful mothers who give their babies nothing but milk, and that diluted, even when the possession of all the temporary teeth shows the child's capacity for enjoying and digesting a mixed diet.

With regard to the parents whose fads chiefly concern their children's food, one is much inclined to recommend them to read a small book, recently published, entitled *Food and Health*. It is very well written and contains solidly good advice as to the feeding both of children and adults. One of the points on which its author, Dr. Miller, insists, is the paramount necessity of securing certain substances, called vitamins, in the food. These vitamins are more or less recent discoveries. Physiologists, hygienists, and those who are responsible for the drawing up of suitable diets for the young and the old, the hard-worked and the idle, have long recognized that all human beings need a suitable admixture of proteids, carbohydrates, fats and salts. All these classes of food are contained in milk, and are represented in suitable proportions in mother's milk. After the end of infancy

the proportions differ with age and circumstance, although the classes of foodstuffs remain the same. The discovery of vitamins has let us a little further into Dame Nature's secrets, and we now know that for vigorous life and health, both of mind and body, we need certain life-giving substances, small in bulk but great in activity, to which the name "vitamine" has been attached. Probably there is much more to know than is known at present, but at any rate we have recognized that one of these vitamins, soluble in fat, is not to be found in all fats. It is abundantly present in butter, also in cod-liver oil, but not in margarine or in vegetable oils, and, alas for our former theories! it is not present, or it is not present in sufficient quantity, in dripping or in bacon fat. Another vitamine soluble in water is also essential to our welfare. Grown-ups find it easily in lettuce and other uncooked vegetables and fruits, but not in vegetables and fruits which have been exposed to great heat. This explains the efforts recently made by doctors to persuade mothers to give infants some fruit juice in water daily, practically the only method of supplying them with this water-soluble vitamine substance.

Yet one more of the family is now well recognized, and this is the vitamine which is found immediately below the skin of the potato, and which is inevitably wasted when the tuber is peeled in the ordinary fashion—a strong argument in favour of potatoes cooked in their jackets. Also this is a reason why potato snow, containing the whole potato minus the outer skin, should be given to children. Much the same remarks apply to the vitamine that resides in grain such as wheat,

barley and oats and rice. This life-giving principle is shockingly wasted by us, for instead of eating wholemeal bread we are, as a nation, much too fond of the beautiful white loaf, so fair to look at and so comparatively poor in nourishment.

A noteworthy fact about these vitamins is that they are extremely liable to injury and even destruction by heat. We have been taught to defend ourselves and our children against the germs of tubercle, typhoid and other diseases, by scalding or boiling our milk, but this process destroys the vitamins that it contains and leaves us open to the attacks of those enemies from which the vitamins would defend us.

The story of the absolute necessity for the provision of an adequate supply of vitamins naturally leads to a consideration of certain other bodies to which they necessarily minister. These bodies are likewise relatively small in bulk but enormous in importance.

The structures referred to, namely the Endocrine Glands, have only been recognized of late years, and with the demonstration of their essentiality to growth, development, health of mind and body, and even to life itself, we are indebted to the labours of a group of scientists among whose names we shall always remember those of Gull, Ord, Murray, Horsley and Sharpey Schafer. These men with a host of collaborators discovered the wonderful properties of the Endocrine Glands. They have instructed their brethren, they have inspired the younger men, and already there are signs that some appreciation of the importance of the Endocrine Glands is permeating the educated portion of the human race.

What then are these wonderful Endocrine Glands? They were originally known as "ductless glands"; this however was not entirely correct, for some of them have ducts through which they excrete important materials. Then again they were called by some authorities "internal secretory glands," but on the whole the term "endocrine" is best. It sounds well, it is neat, and being derived from two Greek words, *Endo* (within) and *Krino* (to separate), we have a term easily understood by all scientists.

No doubt much remains to be explained, classified, and commented on, much educational work must be done, before the knowledge which is now the wonder and admiration of the scientific branch of the medical profession will have become, as one might say, common property. But the beginning of this generalization of knowledge has been made. This shows itself in the welcome given by the general public to preparations of one of the Endocrine Glands with the action of which it is becoming familiar. Already over-stout people are asking their doctors to give them "Thyroid," and some more than usually alert mothers inquire whether small doses of this wonderful medicine might not help their little child who is said to be backward in school, who is stunted in growth, and whose tonsils and adenoids are giving him trouble.

The time will surely come, and that before very long, in which schoolmasters, parents, and many others will come to recognize the important part played in the development of the child by a large Endocrine Gland called the Thymus. It is situated immediately behind

the breast bone and is therefore a close neighbour to the bronchial tubes and other structures at the root of the neck. It is relatively largest in infancy, but fails to grow proportionately with the rest of the body ; it dwindles as childhood advances, but it never entirely disappears. The Thymus gland is said to be an exceedingly important one, and in the human being at any rate some authorities say it has the property of contributing to the blood a secretion which regulates the growth of the bony skeleton. This conclusion is founded on the fact that where the Thymus is badly developed gigantism results, and with it not only a certain want of symmetry but a lack of general strength and an unfortunate readiness to receive, and to afford a congenial soil for, germs of tubercle.

In the case of the human child this retardation of growth is necessary in order that the bony framework should not increase as rapidly as does that of other animals. It is quite easy to understand that if the human baby increased in size as rapidly as does a puppy or a calf, the parents would by the time the child was two years old have to deal with a very large unmanageable animal, in fact a creature the size of a man but with the brain of an infant only. It would be the evocation of Frankenstein under other circumstances.

The Thymus is not alone in the beneficent influence it exerts on human growth, for within the skull there is a little gland of which our knowledge is but small. Yet the Pineal Gland is one of extreme importance, and is in fact not only a regulator of growth but also essential to life. During infancy and childhood it joins with the

Thymus in regulating growth, but later on it acts in concert with the generative glands in regulating sexual desire and sexual capacity. Before leaving this part of the subject it is interesting to remark that there must be some difference of function between the Thymus of the sheep and calf and that of the human baby, for the growth of these animals is certainly not regulated in the same manner as is that of the human being.

Among the other Endocrine Glands it is necessary to remember the existence of the Pituitary Gland. This also is contained within the skull, and together with the ovary and the testis presides over sexual development. If the Pituitary be not vigorous in function and healthy in substance, desire will fail and impotence will result.

This stimulation of the generative glands is not the only function of the Pituitary. It also presides over the blood pressure and certainly contributes to that undefinable but inestimable gift which we call vitality, the dominant power which urges the human being to perseverance and to success, the quality not well understood but amongst the best of God's gifts, so admirably represented by Rudyard Kipling in his poem "If."

Once again, it is necessary to refer to the Supra-renal Gland which also is essential to life, and on the adequate development and function of which we are dependent for the courage, enterprise, and resiliency, which distinguish the man of action from the quieter and less aggressive members of the race.

Equally important to life and to welfare are four tiny glands situated within the substance or on the surface of the Thyroid Gland. These four little bodies are

absolutely essential to enable us to use the iodine and calcium which are necessary to our well-being, and which defend the children against rickets. These Parathyroids join with the Thyroid itself in saving us from the distressing failure to develop in mind and body which is called *cretinism*. Even now the importance of this apparatus is scarcely appreciated: the Thyroid itself, being so big and so important, has really usurped the whole of the credit which should be shared by the little Para-thyroids in the defence of our bodies against adenoids, enlarged tonsils, and probably some conditions of the body which lead to bed-wetting.

Not unlikely some mother reading this book will say—All this is very interesting, but what has it to do with me? These Endocrine Glands are there, present in my child's body, playing their part or failing in their duty, but in any case they are quite beyond my control. Not so, dear lady; it is true that most mercifully the original provision of all these means to control and adjust our growth, to evoke and to regulate our love and our hate, our sickness and our health, are not in our hands, but that is equally true of our heart, our lungs, and our stomachs, and yet we are responsible for the well-being of our whole nature. God has given organs and implanted instincts, but He has left the due provision of food, warmth, shelter, and mothering in general, to us, for it was He Who when

“ Binding Nature fast in fate
Left free the human will.”

CHAPTER VIII

THE ABNORMAL CHILD

THE subject of the abnormal child is one that is of great importance to every member of the community. It is also one that is generally avoided and ignored. The consideration of physical deformity and abnormality is naturally painful to healthy-minded people, all the same such conditions must be and usually are recognized. They must be adequately dealt with if any remedy or help is possible. The subject of mental abnormality, whether innate or acquired, is even more painful to the general public than is that of physical deformity or accident, and most parents are only anxious to avoid diagnosis and to postpone treatment. Why then devote approximately half of this little book, intended not for scientists but for the help of parents, to the consideration of a subject of which most of them know nothing, and on which they do not generally desire any enlightenment? The reason for attempting to draw the attention of the public to mental abnormality, is because the welfare of the child himself, of his family, and indeed of the nation, is involved in the view that his guardians take of him, and on the training that they are prepared to give him. Wilful shutting of the eyes, and a selfish

determination to avoid the recognition of an existing trouble, is a moral wrong to all concerned.

The injury to the family results in part from the sorrow of the child's parents, and the undesirability of the other children having a defective brother or sister constantly before their eyes, a being whom they instinctively regard as inferior to the general run of mankind, one who lives in intimate association with themselves, and whom they are tempted to pet and tease alternately. There is also the financial question. Any individual who is markedly defective, is incapable, to a greater or lesser extent, of self-maintenance. With regard to the country the mentally defective individual is not only a drag and an impediment, but should he live to adolescence he will probably be the cause of the existence of several other human beings as defective as himself. This is always a national misfortune, and in the case of the poorer classes it adds to the burdens of the State without any compensatory benefit.

The fact that mental defect is innate, and can no more be remedied than can the congenital absence of finger, eye, or organ of hearing, is no reason for our refusal to recognize the deficiency. And this all the more because although we cannot supply a missing portion of body or mind, we can so train and educate the rest of the organism that the results of the defect shall be as little burdensome and damaging as possible. Before entering on any explanation of the different forms and degrees of mental deficiency, it is desirable to make a few points really clear.

FIRST, as was mentioned on page 20, the words *mind*

and *mental* are not equivalent to *intellect* and *intellectual*. Mind includes not only the intellect, but also the memory, the judgment, affections and the will, and as we shall see a little later, any one of these faculties of the mind may be more or less deficient.

SECONDLY, *mental deficiency* and *mental unsoundness* do not mean the same thing. By mental deficiency we are to understand a mind that was imperfect in one or more of its faculties from birth or from an early age. This is strictly analogous to the case of a child born with some physical defect, such as the absence of one or more fingers, an eye, or an ear.

By *mental unsoundness* or insanity on the other hand we are to understand the case of a mind hitherto complete and healthy which, owing to some accident, such as failure of normal development at puberty, love troubles or the presence of alcoholism, syphilis, etc., becomes deranged. This is analogous to the bodily defects which may develop during adolescence, or later in life, such as liver or kidney disease which may be due to alcohol, the rashes, sore throat or swollen glands, the results of syphilis, or even mechanical injuries such as fractures and dislocations.

The next question which arises is why is it so very necessary that cases of mental deficiency should be recognized at the earliest possible moment? The answer is that if some faculty of the mind be gravely deficient ordinary education which is suitable for children with normal minds will be useless; and that just as we try to substitute one method of teaching for another in cases of physical defect, e.g. the use of Braille type in the education of the blind, and of lip-reading in the teaching of

the deaf, so by cultivating faculties which do exist in the mentally defective, we may secure for them a considerable amount of happiness, usefulness, and even a certain degree of power of self-maintenance. Further than this, the recognition of mental defect, and especially of such defect as involves the moral qualities, ought to suffice to prevent the flooding of the country with numbers of the feeble-minded.

In the same way the recognition of mental defect, followed as it ought to be by adequate training and control, would save the nation from the burden and the disgrace of the large number of neglected feeble-minded persons who in consequence of their affliction now contribute a large percentage to our prison, hospital, and asylum population.

At the present time, unfortunately, parents of the mentally defective look on the existence of such children as involving personal shame and disgrace. In consequence they do their best to hide the fact, and try to bring the child up as if he were in possession of all his faculties. The consequences are disastrous. The child goes to school, sits at its desk, quiet and irresponsive. He profits little, or not at all, by the lessons, and the teacher, unless specially trained to do otherwise, accepts the fact of his bodily presence and mental absence, duly enters his name on the roll, and troubles no more about him. The injury thus inflicted is threefold. The child does not receive the specialized training of such faculties as he possesses, which would promote his happiness, and possibly make him more or less self-supporting. The other children in the class alternately caress and bully

him, which is bad for *their* morality, and the teacher has his or her conscience blunted by acquiescence in the presence of a pupil for whom he does little or nothing.

Before passing on to the classification of the mentally defective, one would remark on the strange accuracy of some of the popular expressions applied to these sufferers. Such as, "he is not all there," "he is wanting," "he is not quite quite," or "he is not exactly." Each one of these phrases tells the truth about the child which his people are usually so anxious to conceal.

The study of the feeble-minded is of comparatively recent date. Not so long ago, even educated people showed their ignorance of the subject by such expressions as "he has become idiotic," or "he is a raving idiot." Inasmuch as idiots, like poets, are born, not made, and also inasmuch as an idiot is seldom able to speak at all, these two expressions are very wide of the mark. Little by little the painfully interesting subject of the Psychology of the Abnormal has advanced, and by this time psychologists, criminologists, doctors, and some statesmen have grasped the leading facts connected with the subject and are more or less conscientiously trying to help the public also to realize the importance of better measures for the education, training, and care of the feeble-minded. There is, in short, a strong and genuine desire to teach the public that nothing can be hoped from teaching or training which is not commenced in infancy, and that while the existence of feeble-mindedness is a very real ground for sorrow and regret, it ought to be not a source of shame, but the determining factor in a Godlike endeavour to help the individual and to pro-

tect society. In order to accomplish this it is necessary to help parents to recognize the existence of mental defectiveness—as expressed by physical and psychical peculiarities.

PHYSICAL PECULIARITIES OF THE MENTALLY DEFECTIVE

Very naturally these differ greatly according to the degree in which the mental defect exists, and there are feeble-minded individuals whose physique leaves little to be desired. All the same the mentally defective individuals who are perfectly well developed in body are few. With regard to stature they may be abnormally tall or short according to whether their Thyroid or their Pituitary Gland has been accelerated or delayed in the influence they ought to exert over the growth of the long bones, but usually the feeble-minded are short of stature. It is also possible to see some connection between undue tallness or shortness and the development of mental qualities, for the same glands which preside over bodily growth are also partly responsible for our mental perfection. A much more frequent characteristic is to be found in the size and shape of the head. This may be too large or too small, and it is seldom symmetrically developed. Any want of symmetry in the skull affects the face, and when marked always suggests a possibility of mental defect. In addition to these peculiarities there is often something amiss about the eyes. They may be placed too far apart or too near together, and instead of the horizontal axis being straight they may be set obliquely in the head. Still more characteristic is the frequent deformity of the external ear. The whole organ may be

too large, and set too far apart from the surface of the head. The helix does not lie comfortably against the side of the head, but sticks out rather like the ear of an animal. The curves are wrong, and the lobule (the part that is usually pierced for earrings) is adherent to the cheek. With regard to the mouth, the palate is very generally deformed, the arch usually being too high and too narrow, so that it interferes with the floor of the nose and does not afford sufficient space for the comfortable development of the teeth. With regard to the teeth themselves there is no characteristic deformity, but they are usually unhealthy, often decayed, ill-shaped, and badly placed in the jaw. It is by no means uncommon for some teeth to fail to develop, and so ugly gaps are left, or there are too many teeth. In the case of one little girl I knew in India, there were three rows of teeth both in the upper and in the lower jaw, much as is normal in the case of the shark. The child was a low-grade mentally defective, but not imbecile. In the Mongolian variety there is a very special abnormality of the tongue. It is too large, and sometimes protrudes. Its surface is extremely irregular. There is no obvious reason why speech should not be normal, but it is very frequently late in developing and remains imperfect. A considerable number of feeble-minded children stammer, and occasionally in a feeble-minded family some of the members do not show any definite defect, yet have an imperfect form of speech, either stammering or lalling. It should be explained that lalling consists in the habitual substitution of one consonant for another, for instance, " d " may take the place of " c " or " g," as illustrated

in the remark once made to me by a high-grade feeble-minded, "Dod only knows how bad my leds is!" "F" and "P" are frequently interchangeable, so the "prawns" become "frawns," and "friends" are represented by "priends."

Hands and feet are often badly shapen and even deformed among the mentally deficient. These members, especially the hands, may be too narrow, approximating to the monkey type, but they are more generally coarse and stumpy, the palms of the hands too broad, the fingers too short and too thick, the whole effect being that of clumsiness. In spite of these peculiarities many of the high-grade feeble-minded are able to develop good nervous control over their hands and can be trained to perform delicate manipulations in music and various kinds of handiwork.

For purposes of description mental defectives are classed as :

1. Idiots.
2. Imbeciles.
3. Feeble-minded, of whom there are three grades, High, Medium, and Low.
4. Moral Imbeciles, a small but important and very well-defined group.
5. Mongolians.

Of these the most important classes are the high-grade Feeble-minded and the Moral Imbeciles. The others need not detain us long.

1. IDIOTS

An idiot has been defined as a "person so deeply defec-

tive in mind from birth or from an early age, as to be unable to guard himself against common physical dangers." In 1906 there were 8,654 such individuals in England and Wales, bearing to the general population the very small proportion of .25 per thousand. In these unfortunate individuals there is such grave defect of mind (not infrequently associated with much bodily abnormality) that in the worst cases they are not only unable to avoid danger from fire, water, and other accidents, but they may be quite unable to walk or even to sit up. They remain much in the condition of a newborn infant, and mercifully when they are so badly defective they seldom live to grow up. All that these unfortunate individuals require is food, warmth, shelter, cleanliness, indeed the care that is needed by the little infant. In the higher grades of idiocy, in which the child can walk about, much more attention is needed to prevent mischief and damage to itself and to other people. Still the condition is so evident and the number of idiots is so small relatively to the number of the population that they do not constitute a difficult problem to the State although they are a terrible burden to their unhappy families.

2. IMBECILES

Imbeciles are persons who may be defined, as they are by the Royal College of Physicians, to be those "who by reason of mental defect existing from birth or from an early age are incapable of earning their own living but are capable of guarding themselves against common dangers." The number of imbeciles is very nearly three

times that of the idiots. There were just over 25,000 of them in 1906, a proportion of .73 to the thousand. These individuals are more difficult to deal with and need more care and consideration than do the idiots. They are usually able to run about, but they seldom have proper powers of speech, they are frequently wet and dirty, and need more or less assistance in washing, dressing and feeding themselves. A class of imbecile children is an extremely difficult proposition, for they have little or no reasoning powers and are governed by impulse and instinct only. Amongst these unfortunate children one begins to appreciate what is meant by the word "unstable," that is to say that some of these children show peculiarities of behaviour which prove that their minds are not only wanting in certain faculties and properties, that not only many of them can be described by the words "vacant" and "deficient," but that in addition to this their minds are badly balanced. There is not only a deficiency of ability and power, but there is also a great lack, or indeed an absence of common sense, and, as Dr. Sullivan so well puts it, "of wisdom."

To illustrate these assertions imagine yourself a visitor to an Institution devoted to the care of the lower-grade mentally deficient. Some of the children will probably be imbeciles, and some of the lowest of the three grades of the feeble-minded. Of course they do not belong to the one class only, but as is usual in nature, the classification which does perfectly well "for purposes of description" breaks down when subjected to close investigation, and so, although the imbeciles have been described as individuals who will never be able to earn their own

livings, and the feeble-minded have been described as those who will be able to earn their own livings though it may be in part only, under supervision, there are some whose position in the scale is extremely hard to define. In a group of such children there will be many who sit, stand, or lie where they are placed, who show no interest in what is going on around them, and who have not sufficient intelligence to display the qualities of obedience, fear, wonder, and joy. Such children are but little removed from the idiot, and are not difficult to manage. But among the imbecile children are some who show in a very marked degree the capacity for curiosity and wonder. These children very probably swarm round a visitor, finger his or her garments, and attempt to remove anything which specially takes their fancy. In such children curiosity and wonder are not under the control of common sense, discretion, and politeness. It is this want of balance, this defect in the moral part of the nature which makes some members of the higher grade of imbeciles so difficult to deal with. For these children it does not suffice to provide comfortable housing, adequate food and suitable clothing. It is also necessary that those who are in charge of them should with infinite patience and wonderful perseverance endeavour to teach them habits of personal cleanliness, orderliness and obedience. They have to be trained to obey such signals as the ringing of a bell, which marks the time for meals, bath, bed, and rising. The amount of success that is to be attained by those who have charge of imbecile children necessarily varies, partly with their own fitness for the office, partly with the suitability of the environment, and most of all

with the degree of the child's defect intellectually and morally.

The chief duty of the public with regard to idiots and imbeciles is, through their representatives, to keep a watchful eye on Government and Parliament so that useful plans for the safeguarding of all, and the training of those children who are capable of being trained, may be carried into effect. In addition to this the general public should see to it that all children above the level of idiots should have the help of special training.

Having briefly dealt with Idiots and with Imbeciles, we must consider the largest and most important class, the Mental Defectives.

3. THE FEEBLE-MINDED

This is a highly important class in our population. Such a child has been defined by the Royal College of Physicians as "one who is capable of earning a living under favourable conditions, but is incapable, from mental defect existing from birth or from an early age—

- (a) of competing on equal terms with his normal fellows,
- (b) of managing himself and his affairs with ordinary prudence."

The definition of the Feeble-Minded under the Mental Deficiency Act of 1913 is as follows : "Persons in whose case there exists from birth, or from an early age, mental defectiveness not amounting to imbecility, and yet so pronounced that they require care, supervision and control for their own protection, or for the protection of

others.” Of these unfortunate individuals we had in 1906 more than 54,000, which worked out at 1.57 to the thousand of the population.

This third class of the feeble-minded is subdivided into three. There is the low-grade feeble-minded, standing but little higher in the scale of intelligence than does the imbecile. The high-grade feeble-minded, who are but little inferior mentally to the dull and backward members of the community, and between them there is a middle class. It goes without saying that among all classes of the feeble-minded there are individuals who are quiet, placid, and obedient, who give but little trouble. Their mental defect lies chiefly in a deficiency of judgment, intellectual ability, and imagination. It must be admitted that they are markedly weak of will, but apart from this they are fairly stable morally, and so long as they are under good influence they are not apt to commit crimes of violence, although their extreme suggestibility, their want of judgment, and the weakness of their will, which disposes them to give up their own way and to follow the path of least resistance, renders them facile tools for others whose mental defect lies chiefly in moral qualities. In consequence of this peculiarity, the mental defectives commit many offences which are liable to bring them into collision with the law, and it has been calculated that probably one-fifth of our prison population is more or less feeble-minded. These offences are in the majority of cases begging, theft, vagrancy, drunkenness, disorderliness, and the commission of sexual offences. But among the more unstable of this class there appears to be an addiction to stack-firing and other forms of

arson. The feeble-minded seldom appear as great criminals, except indeed as accessories, being agents for others who are cleverer and less moral than themselves. It needs a considerable amount of intellectual ability to devise methods of murder by poison, and it needs considerable resolution to shoot, to stab, and seriously to wound except under the influence of passion or of drink. It is therefore quite as much for the sake of society as for their own sake that special arrangements ought to be made for the care and training of the feeble-minded. They are unable themselves to derive profit in ordinary schools, but whether they simply occupy space wanted for other scholars, or whether they be also unstable and unmanageable, they are very distinct hindrances to the instruction and the discipline of an ordinary class of children. Later on in life, feeble-minded people are quite unable to pull their own weight in the boat; they cannot initiate work, although they may be able to execute it. And even when they have successfully accomplished a piece of work they are not capable of putting it on the market.

In illustration of this, I would invite my readers to accompany me to one of the many excellent schools for the training of mentally defective children which exist in the London area. The premises are bright, clean, and in every way cheerful. The masters and mistresses, naturally gifted for the purpose, specially endowed as well as specially trained, are all enthusiasts. They have a love for, and an understanding of, their pupils, which seems most wonderful to an outsider. It recalls to the mind Lamartine's verse :

“ Mais l'enfant qu'elle aime, l'enfant qu'elle adore,
L'enfant que son malheur rend plus sien encore,
Comment sans peine saurait-elle le voir souffrir ? ”

These unfortunate young people are evidently the children by adoption of the masters and mistresses.

Of the ordinary subjects and methods of school education there is little to be seen in the special schools for mental defectives. It is true that a mistress may with pride call up the big well-grown girl of twelve and bid her read to the visitor. With much difficulty the half-grown woman spells out “ The cat had a rat,” or “ The girl has a dog.” Writing books are also paraded for your inspection, and you will find that children of “ Leaving School Age ” have scarcely attained to Standard I. Disheartened you may feel, and perhaps you may ask, “ Is this all that can be shown for years of patient toil ? ” No, it is not. These young people who can neither read nor write properly, who cannot add or subtract, are in many instances able to display before you wood-carving as delightful as that from Oberammergau, fine embroidery, or the most wonderful crochet, the one as good as Madeira work, and the other a successful rival to Connemara. In the girls' schools you will find satisfactory and marketable needlework, both plain and fancy. Many of the girls are employed in laundry work, in cooking, and other household duties. Handicraft work, such as rug-weaving and raffia-work, are well carried out. In the schools for boys attention is chiefly given to carpentry, metal-work, cobbling, and tailoring. Both boys and girls are taught physical exercises, they march to the sound of music and keep time by clapping their hands.

Their discipline is really good, and they obey words of command, signals, or the ringing of a bell with promptitude. Perhaps you suspect that these are picked cases, show children, in fact? Or perhaps you cannot but believe that under all this many-sided attainment there must be commensurate intellectual development. Alas! It is not so. See that big boy seventeen years of age. He has just completed a long strip of lovely carving suitable for the adornment of a Chancel Screen. He has copied it slowly, but faithfully, from a design pinned before him. He has finished, but there is nothing in his face to indicate that he feels the joy of accomplishment. You praise his work, but you do not elicit any adequate response from him. You ask him for what sum that piece of carving will sell. He does not know. You ask his age. That he does not know either. But he may perhaps be able to tell you his name. It is such cases as this that ought to convince us of the truth of the definition, "He is one who will never be able to compete on equal terms with his fellows." And yet when the master tells you that on admission this boy could not dress himself, and could not get through the day without assistance, you realize how much can be done to cultivate the brain by handicraft and by judicious discipline.

In the earlier stages much simpler occupations are found for the children. There is knitting of every sort and kind, fine and coarse, woollen and cotton, well-done and ill-done. Probably there are few handicrafts more useful for training fingers, nerves, and brain than knitting. The consentaneous use of the two hands, the co-ordination of the very different movements of right

and left hand to attain a common object, and the curious underlying help which each hand enjoys from the interaction of the needles, all combine to make knitting an excellent training for the young and the defective, as it is the solace of the old whose sphere of usefulness is constantly contracting.

Not infrequently it is found that one or possibly two faculties are remarkably well developed not only in the higher grades of the feeble-minded, but also in some children whose mental defect is both deep and wide. Parents are apt to point to these outstanding islands of light and to say that the child cannot after all be deficient, for if it were, how can you account for the fact that he is extraordinarily proficient in music, or that in mathematics he is, they think, two or three years ahead of most children of his age? The explanation which receives difficult credence from parents is this: the child's gift of music, his good powers of summing or of geometry, his ready acquisition of some language, are rarely in excess of what is frequently observed in normal children of his age, but they are developed out of all proportion to the other powers of his mind, which are three or more years behind those of his normal compeers. In this way it is easy to account for the otherwise inexplicable fact that in all large communities of the mentally defective there are to be found individuals known as "learned idiots." A very typical illustration of this fact was a man who went by the name of the "Genius of Earlswood Asylum." He was not only feeble-minded, so mentally defective that large areas of normal mental faculties were entirely wanting, but he was also very

unstable of mind. He could not be depended on to do to-day what he did yesterday. His peculiarities, moods, and passions were entirely beyond his powers of control. The impulse to do some act was so strong as to amount to a compulsion, while his ability to say "No" to himself and the gift of inhibition appeared to be entirely wanting. The man's one great gift was the power of originating designs and expressing them in drawing. Thus he was able to produce diagrams for the construction of battle-ships, but when the impulse seized him to make a murderous assault on one of the asylum officers he felt compelled to do so. There was nothing in his own nature to prevent him from committing murder. It is therefore manifest that, genius as he might be, Earlswood was his appropriate home.

To the same category belong those defective individuals who are gifted with an extraordinary ability for the acquisition of foreign languages, and for the solving of arithmetical puzzles. The gift of verbal memory is by no means uncommon in the mentally defective. In fact many people whose *useful* memory is so poor that they frequently forget to order dinner and fail disastrously to remember business details are able to memorize hundreds of lines of poetry, to repeat and to remember many printed pages once read, or heard, or as recorded in the case of the servant maid who in the delirium of fever repeated Psalm after Psalm in the original Hebrew in parrot-like remembrance of the Psalms recited aloud by her master, an aged priest.

These facts supply us with many subjects of thought. It is not unfrequent for individuals who possess unusual

gifts in one or two directions to be, or to appear to be, much below the average in other powers of mind. This is perhaps most often observed among those endowed with phenomenal memory. With them may perhaps go musical powers on the one hand, the appreciation of rhythm being necessary both to music and to memory, and with an unusual power of attention on the other. (It is quite conceivable that the deterioration of memory in old people is largely due to their want of power of concentration, their want of youthful eagerness, and therefore the deficient amount of attention they bestow on what they hear and see.)

The feeble-minded require special schools as children, special industrial training as adolescents, and special supervision and assistance in the battle of life when they become adults. We are so fortunate as to have quite excellent special schools for the feeble-minded of the Elementary School class, and we have the means of giving them the vocational and industrial training that they need as adolescents, but we have not yet solved the problem of giving them a happy and useful life as adults ; and although we protect society against their peculiarities in childhood and youth, we still throw them at large upon society when they are most dangerous to it. Such young men and women may be able to contribute to their own support, but they are destitute of the power of initiation, and unblessed by wisdom and by common sense. These adolescents are received into the general population at a time when passion is strongest and at which self-control and wisdom are at the feeblest even in normal individuals. One of the consequences of this

failure to show true charity and real comprehension of the situation is the large and constantly increasing number of illegitimate births. The feeble-minded girl, the ready victim of her own desires and of those of a so-called lover, is in and out of the workhouse at intervals of a year or a little more, accumulating a family of unfortunate children which she, poor soul, is unable to support and which in all probability will in their turn show the stigmata of mental defect, inherited certainly from their mother and probably also from their father. Another tragedy, the certain result of throwing feeble-minded adolescents on to general society, is the increase of venereal disease. Heedless youth, even when normal, is much under the influence of natural and badly controlled passions. How much greater is the risk when natural desires are entirely undisciplined and are associated with profound ignorance of the dangers to which they lead.

Among the reforms which are urgently needed for the protection of the country is legislation to enable us to deal with feeble-minded adolescents and adults. It is probable that the solution of this problem lies in the direction of colonies, in which proper care would be taken to secure the welfare and happiness of a section of society which cannot be regarded as responsible for its own actions. Sterilization has been suggested as a remedy and largely practised in America and some other places. This means of control has been strongly disapproved because it involves not only mutilation of the person but also because, as usually performed, it deprives the individual of the undoubted benefits of the internal secretion of the ovary or testis, and so tends to make original mental

feebleness greater and more potent for evil. There is however a method of securing sterility whereby the organs essential to virility and womanliness are not removed. A very simple operation suffices to cut out a piece of the duct from the organ and yet to leave untouched the testis or ovary as the case may be. Such individuals would not lose the benign influence of their special glands. They could marry and not be deprived of sexual intercourse, but they would be unable to procreate children. These are the arguments brought forward by those who favour this form of sterilization. But it must be remarked that no form of sterilization prevents the contraction of venereal disease.

CHAPTER IX

THE MORAL IMBECILE

THIS is a small, but very important class of mental defectives. Its members are characterized chiefly by a want of wisdom and of moral sense, although they are also usually to some extent wanting in the balance of judgment and in the intellectual acumen that belongs to the mentally normal individual. They have been defined as “persons who from an early age display some permanent mental defect coupled with strong vicious or criminal propensities on which punishment has had little or no deterrent effect.”

Not only the general public, but some psychologists and many doctors fail entirely to appreciate the wonderfully exact description given by this definition. In order to understand it, one ought to consider it under the following headings :

- (a) The defect is both permanent and mental (on the moral side).
- (b) The individual's propensities are strong, vicious, or criminal.
- (c) These propensities are undeterred by punishment.
- (d) These propensities exist from an early age.

In this connection it is necessary to emphasize again

the truth that a mental defect does not necessarily involve intellectual weakness. It is our mind which enables us to apply our knowledge to foresee, to compare, to discriminate, to judge, to initiate, and also to control and to co-ordinate our conduct. Again, it is mind that enables us to feel rightly and to be able to say "No" to ourselves, and it is mental defects shown in lack of power to inhibit and to control conduct which chiefly characterizes the moral imbecile. Such a person is not imbecile at all in the sense in which that word is usually understood. On the contrary he may show more than ordinary intellectual ability. But the defect which exists in his moral faculty may be so great as to lead him to the commission of the greatest crimes. It is probable that most of the cruel and cold-blooded murders, the great embezzlements, forgeries, and business scandals are perpetrated by men and women who are looked upon as monsters of iniquity, and not as being wanting in intellect. Monsters they may be, but the monstrosity is usually due to a defect in the moral part of their mental nature.

(a) THE DEFECT OF MORAL IMBECILES IS EARLY AND
PERMANENT

Parents and guardians are beginning to see that mental defect which involves chiefly intellectual inferiority ought to be helped by special individual training. But they do not recognize their responsibility when it comes to moral defect. They are apt to say : " How can anyone recognize these terrible cases of moral imbecility ? " If the child is up to the school work appropriate to his

age, is good at games, and is rather admired than censured by his schoolfellows, how can we foresee that he will be anything but a normal, and a desirable member of society? It is quite true that the early detection of moral defect is difficult. At the same time there are usually sufficient warnings to awaken parental solicitude and to cause anxiety to school authorities. The morally defective child will early show tendencies to cruelty towards anything that is younger, weaker, more helpless than he is himself. The child who cruelly kicks a dog or a cat, who ill-uses the baby, pulls off the fly's wings and legs, and who may be described as the infantile "politic liar," is surely a child who is sadly wanting on the moral side of his nature. This being the case, it is necessary that parents, schoolmasters, and guardians should watch the young person's development to see whether his moral defects are the result of faulty environment, especially whether he is too suggestible and therefore easily led away by bad companions, or whether his moral weakness is really due to positive mental defect in himself. Another matter that requires careful consideration and investigation is the influence that puberty may have on the child. As we have seen (pp. 119 and 120) the condition of the Endocrine Glands and their development at puberty has a dominating influence over the mental characteristics of the individual. It may be that the youthful bully, tyrant, and liar becomes in all respects a satisfactory character towards the end of his school life. On the other hand, it may most unfortunately prove that deterioration ensues instead of improvement, and that the child who was the terror of the nursery

and the evil genius of his school may live to be that most pitiable and anti-social unit, the Moral Imbecile.

There is every reason to believe that Ronald True and two other youthful murderers whose cases were much before the public a few years ago belonged to this dangerous and unfortunate class. The murders were without adequate motive, and were accompanied by the aggravation of unnecessary cruelty. Naturally the question arises how far are such criminals responsible in the eye of the law and at the bar of public common sense. These are questions on which learned and experienced men, judges and barristers, psychologists and doctors, sometimes disagree. It is of course possible that the day is not far distant in which Capital Punishment may be abolished. There are powerful arguments on both sides of this question, but probably we should all agree on two points : first, that society must be protected against criminal violence, no matter whether the criminal be responsible or not ; and also that the public conscience cannot approve of the execution of any individual in whom moral sense is absent and in whom self-control is non-existent.

We should all concur in the opinion that dangerous and unfortunate individuals belonging to the tribe of Ronald True ought to be so guided and guarded that they cannot possibly commit deeds of violence ; nor ought we to wait for some tragedy to occur before steps are taken to protect society. Probably such individuals ought to be detained in institutions which partake of the nature of the hospital, not the prison. The detention should be under as comfortable and happy circumstances

as can be arranged, but the protection afforded to the public must be both permanent and complete. Permanent, because the trouble being due to an original defect there is no reason to hope for recovery. The subject is a peculiarly painful one, and many members of the general public would feel that the remedy suggested is only one shade less terrible than the trouble which it is designed to prevent. All the same, when one brings the matter home, and can induce anyone to ask himself the question : What should I want done if any member of my family were likely to make war on society as Ronald True did, and to suffer as he suffered ? the answer would assuredly be : I should wish for protection for myself, for my afflicted child, for other members of my family, and for society.

(b) THE INDIVIDUAL'S PROPENSITIES ARE STRONG, VICIOUS,
AND SOMETIMES CRIMINAL

There is a very general confusion of thought as to the two words *vicious* and *criminal*. The public not unnaturally think that they more or less mean the same thing, in ordinary conversation we are apt to use them indifferently. Thus a man who does not regulate his sexual conduct aright is usually and rightly called a vicious man, but people often go on to stigmatize his conduct as criminal. Now the substantive "vice" and the adjective "vicious" are concerned entirely with the moral quality of the offence, whereas the substantive "crime" and the adjective "criminal" are concerned with its legal aspect. For an action to be criminal it must be an action which is forbidden by law, and to the

commission of which some legal punishment is attached. There is no law against promiscuous intercourse, and therefore, wrong and vicious as it is, it is not in itself criminal. In the eyes of the law these acts apparently stand on the same level as other offences against social welfare, which may or may not be also criminal.

(c) UNDETERRED BY PUNISHMENT

This is a very characteristic point. A child, a young person, or an adult may be a rebel ingrain. They may always be in opposition to duly constituted authority. The child may rebel against nursery discipline and deliberately do actions which he well knows are against his parents' wishes or the rules of his school. The adolescent, from vicious impulse, or overborne by bad example, may embark on a ruinous career, may be in frequent trouble with the police, and incur several terms of imprisonment. This means repeated and adequate punishment, which however does not deter him from repeating the offence.

When an individual perseveres in his vicious or criminal career undeterred by punishment it is quite fair to suppose that his actions are caused by defective moral sense, and that he is therefore either defective from birth—a moral imbecile or a pseudo-moral imbecile—or that owing to some accident of life he is suffering from an attack of moral insanity. It must also be remarked that no promise or hope of future reward suffices to alter the moral imbecile's conduct.

(d) THESE PROPENSITIES EXIST FROM AN EARLY AGE

In the case of a moral imbecile there has been an innate defect in the moral faculty of his mind, and this defect may have led to such childish wrongdoing as attracted attention and necessitated punishment. On the other hand, although the evil propensities may have existed from childhood, it is possible that there was nothing to call attention to them until school age or even adolescence. For instance, if the particular part of the moral nature which was wanting was that concerned with sexual conduct it is most probable that nothing amiss may be noticed until adolescence is in progress.

From the foregoing it is evident that in any given case of unusual moral weakness we have to diagnose which of three states exists. (a) Is the case one of moral imbecility dependent on a congenital defect of moral quality? (b) Is it a case of moral insanity owing to the obscuration of moral sense by one of the accidents of life? or (c) is it a matter of hooliganism?—that is to say, is it a case of a normally endowed child, and one who has not met with any sudden mental disaster, but whose circumstances have prevented the *development* of an originally normal moral faculty? Is the culprit an unfortunate adolescent who has been brought up in criminal or vicious circumstances?—one who has been trained from childhood in anti-social ways?

To sum up what has already been said in detail. The characteristics of the moral imbecile when fully developed are usually that he is a person of considerable, and it may be of distinguished, ability, but whose

character and career are marked by an absence of moral sense. He probably does not recognize right from wrong. At any rate he has no just appreciation of *how* wrong his conduct may be. He is quite uninfluenced by the hope of approval or reward, and he is not deterred from the commission of sin or crime by the fear of punishment. He may have been punished repeatedly but he is *not* the burnt child that dreads the fire. His childhood is marked by petty deeds of cruelty, untruth, and dishonesty. His adolescence is characterized by a succession of storms and passions, very likely by the commission of murder, or by some other deed of violence, usually more or less simple in its conception—the pistol shot, the stab of the knife, or strangling. Should he survive to adult years his career is likely to be marked and probably ended by crime as a fine art, cold-blooded, carefully contrived murders (usually caused by poison), clever forgeries, well-thought-out embezzlements, a career of blackmailing, or, it may be, a patient tracking down to ruin of some neighbour's reputation and career. In fact these adult moral imbeciles are to be reckoned among our greatest criminals, our most dangerous citizens. They appear to come most near to our conception of what diabolic possession may have meant. But just as in the old legends the devil was represented as getting the worst of the bargain owing to some imprudence or imperfection in his methods, so these great criminals are generally brought to justice in the long run owing to some queer slip usually of omission in their plans which can only be explained by the fact that with all their great and varied gifts they have not those,

the most essential of all, known to us as *common sense* and *wisdom*.

And thus we see the truth of the old couplet :

“ Great wits to madness sure are close allied,
And thin partitions do their bounds divide.”

PSEUDO-MORAL IMBECILES

Pseudo-moral Imbeciles are individuals whose want of moral sense is almost, or entirely, due to faulty environment. There are children who are not only brought up to have their own way, and to be utterly regardless of the feelings and rights of other people, but they are also accustomed to violence and ruthless cruelty. They have never experienced an atmosphere of love, nor have they ever been taught to admire virtue, and to respect the rights of society, especially those of the sick, the feeble, and the aged. There is something wanting in many of our homes ; the spirit of love and the idea of duty are entirely absent ; there is no recognition by the parents of their primary duty to bring up their children as good citizens. These deeply wronged and neglected children may be found among those charged before the Children's Court not only by the police but also by their parents, who say that they are beyond all control. The complaint may be true, but the trouble is really founded on parental incompetence and neglect, not on innate want of moral sense on the part of the child. The future of such children depends largely on the view taken by the magistrate, and on the possibility, or impossibility, of placing the child in circumstances in which happiness, love, and good discipline may have their maximum

effect. If good and suitable arrangements can be made by the Court, the child will soon show by his response to his new circumstances that, badly as his nature has been warped, he has at any rate a chance of developing into a normal citizen because his troubles are really the result of circumstances and not the outcome of original mental defect. He will soon show that his conduct can be influenced by hope of reward and by fear of punishment. This is the diagnostic mark of separation between the Moral Imbecile and the Hooligan.

It is a melancholy and little-known fact that not only do many children suffer much from parental neglect, but that there are absolutely schools run for the instruction of children in crime. They are taught to beg, to steal, to impersonate, and when old enough they are trained in the arts of house-breaking, forgery, murder, and other branches of a thorough criminal education. We have also to reckon with the evil influence of Communist Sunday Schools, in which children are taught to deny the existence of God, to blaspheme, to curse, to swear, and where they are also taught thoroughgoing disloyalty to King, to Government, and to Country. In such schools insubordination and rebellion against all authority other than that of their teachers and leaders is instilled into their minds. It is a grievous wrong to society in general that careful instruction is not available to warn parents and guardians of these evil influences which are becoming stronger and more destructive every year.

It is also necessary to remember that short of deliberate and systematic training in vicious and criminal ways a

large number of children and young people are born into, and grow up with, families whose influence is entirely for evil. The unfortunate children have before them constant models of all that is wrong, sad, and destructive. Those to whom they ought to look up are habitual alcoholics, or in many cases their parents are idle, dissolute, and even criminal. It is almost impossible to imagine a harder case than that of a child whose father is alcoholic, unemployed, and unemployable, whose mother, brought up in much the same way and who may perhaps be more or less feeble-minded, is in and out of prison all her life.

MORAL INSANITY

Closely allied to these three classes are the individuals who are intellectually as well as morally defective. These unfortunates very naturally do not know the law. They also do not recognize that certain acts are wrong, and even where they have a dim sense that their conduct is likely to be disapproved of, they certainly do not know how wrong it is. As, for instance, in the case where a certain mental defective cut off a man's head when he lay asleep, and when asked why he had done this act he said because it would be such fun to see the man's astonishment when he woke up and found that he had no head. Very naturally some reader will exclaim, "But why allow such people to be at large? How could he have got the knife to do such a deed?" The answer is because too many people fail to realize what mental defect really means, and actuated by sentimentality rather than by charity they plead that the "village idiot" should not be sent to any institution, and that it is cruel

to deprive him of his liberty, and that after all no harm will result from his being at large. In such cases there is often a tendency to repeat the same offence again and again. Perhaps this is specially true of acts of incendiarism, the setting fire to houses, haystacks and corn-ricks. It would seem as if certain criminal acts had a fascination for certain individuals. This is exemplified in lads who habitually commit arson and have no inclination to deeds of personal cruelty, while others show a diabolical pleasure in constantly inflicting injury or pain on living beings.

CHAPTER X

THE MONGOLIAN CHILD

THE Mongolian division of the feeble-minded is a very small one, but it is interesting partly on account of the peculiarities of its members, and also on account of the possible explanations of the condition. As the word "Mongolian" suggests, there are a certain number of individuals belonging to various European races who show the characteristic physical conditions of the Mongolian races (such races, for instance, as the Chinese, the Japanese, and the Tartars). A certain number of these European Mongols are people of feeble intellect, and a still smaller number are even lower in the scale, and may be termed Mongolian idiots or imbeciles. The physical characteristics of the Mongolian, at any rate the European Mongolian, are interesting, and the best marked of them occur in the skull, the tongue, and the joints.

The typical Mongolian skull is round in shape and more or less symmetrical. The sockets of the eyes and therefore the eyes themselves are oblique, the inner angle, near the root of the nose, being on a lower level than the outer. This slanting axis of the eyes is probably the first peculiarity to call attention to the individual, but not unfrequently the eyes are themselves abnormal.

At an early age the child's sight may be found to be defective, and on examination this is accounted for by opaque points in the lens. Those opacities increase as the child grows older, and not unfrequently a condition of juvenile cataract occurs.

The tongue is also extremely characteristic. It is large, sometimes too large for the mouth, it may habitually protrude, and even in early infancy its surface is uneven. Later on deep transverse fissures develop on its surface. These cracks or fissures have been supposed to be due to a habit of tongue-sucking. The whole condition is so well defined as to be unmistakable. The roof of the mouth may be deformed, but this, although interesting, is by no means so distinctive as is the condition of the tongue. A further peculiarity is to be found in the extraordinary laxity of the joints. The Mongol's skin also is characteristic, more especially the skin of the cheeks, which is persistently red and sometimes rough. The mental characteristics of a high-grade feeble-minded Mongolian child are more or less pleasing. In many of them there is a great vivacity and sense of humour, and this together with a ready imitativeness contributes to the affection and good esteem in which such children are generally held. They are much brighter and easier to deal with than are feeble-minded children in general, and their feeble-mindedness shows itself chiefly in their poor capacity for profiting by instruction. As a matter of fact their deficiencies are usually on the intellectual, and not on the moral side.

We know very little as to the causes of Mongolianism. Some observers have been disposed to attribute this

condition to the remote effects of syphilis, but on the whole this does not seem to be a probable solution. Other psychologists and doctors have thought that the cause of Mongolianism may be maternal exhaustion, and have believed that the majority of European Mongols are the later children in long families. A more probable suggestion has been made that a deficiency in secretion or a want of balance among the secretions of the Endocrine Glands may lie at the root of this peculiar and interesting variation in the human species. This solution is a hopeful one, because if the Mongols' peculiarities are due to deficiency in one or more glands, it is reasonable to hope that a wise administration of glandular substances, begun as soon as the peculiarity is recognized, may prevent the development of trouble, so far at any rate as mental characteristics are concerned.

The adjective "Mongolian" is not applied to these children in any depreciatory sense. The Japanese and the Chinese are alike celebrated for their artistic and business capacities and for their intellectual culture and good moral development. There is a very interesting little book called *The Mongol in our Midst ; a Study of Man and his three Faces*, by F. G. Cruikshank, M.D. On the first page of the text of this book the author gives a quotation from *Vestiges of the Natural History of Creation*, published by Robert Chambers in 1844 : " The leading characters . . . of the various races of mankind are simply representations of particular stages in the development of the highest or Caucasian types." In his opinion the negro was the least developed of mankind, the Caucasian the most, and between them came

the Mongol. He thought European Mongols represented an arrest in infantile development. The fœtus which, according to him, represented the negro, and which after birth should continue its development up to what he regarded as Caucasian perfection, had been for some reason arrested at the Mongol stage.

The question of Mongolianism was taken up warmly by Dr. Langdon Down, who is also quoted by Dr. Cruikshank as saying, "A very large number of congenital idiots are typical Mongols and can be fairly referred to one of the great divisions of the human family other than the class from which they had sprung." Dr. Cruikshank goes on to develop the theme of the striking difference in physical structure and in mental endowment which exists between the Negro, the Mongolian, and the Caucasian races.

Probably the book has not commanded any very general agreement, but most undoubtedly both the text and the illustrations are interesting to anyone who studies racial characteristics. Among the many interesting things recorded by Dr. Cruikshank is a peculiarity in the methods of sitting in the human race, for whereas the Mongolian races and Mongoloids, wherever they may be found, are apt to sit absolutely down on the ground with their legs and thighs folded horizontally, just as we see in the representations of Buddha, so the negroes and people who resemble them sit with their thighs and legs practically in the vertical position. Apparently the European posture is more closely allied to that of the negro, for we seldom sit voluntarily in the Buddha position.

CHAPTER XI

SUGGESTION, DISCIPLINE AND PUNISHMENT

FROM what has been said in the preceding chapters it has been made clear that SUGGESTION is one of the most important elements in the management of children both normal and abnormal. As a matter of fact, the action of conscience and the influence of suggestion are probably the two most potent elements in the direction of our conduct and in the formation of our character.

Suggestion often comes to us from without, indeed we live in an atmosphere of suggestion. Our friends, our neighbours, our seniors and our juniors, the whole mass of persons by whom we are surrounded, are constantly suggesting to us both what we should do and what we should not do. It is with us all the time and may be either intentional or unconscious. So constant is the pressure of suggestion that often we are little more conscious of it than we are of the pressure of the atmosphere. Consider for a moment what passes between a doctor and a patient. The patient comes to the doctor having practically made up his mind as to the line he will take ; he has settled that he will tell the doctor *this*, but that he will not talk about *that*. In truth, although the object of the patient's visit is to inform the doctor of the condition of his health and to

seek advice, yet he cherishes the unconfessed hope, it may even amount to a determination, that he can prevent the doctor from having it all his own way, and he tries to put things in such a light that the advice given may be in harmony with his (the patient's) own preconceived ideas both as to the nature of the malady and the sort of treatment that will be advisable. Hence an enormous amount of suggestion both in the statement that the patient intends to make, and in the answers that he thinks he will give to the doctor's questions.

On the other hand, the doctor may perhaps have formed, some provisional idea of the nature of the case, either from the patient's letter asking for an appointment, or from information given by his friends. In any case by the time the patient has answered the routine questions as to Christian name, place of residence, age, and "Of what do you complain?" the doctor has formed a rough estimate of the personality and of the condition of his interlocutor. This working hypothesis is confirmed or shattered by the results of subsequent investigation and examination. Then the doctor, in his turn, brings his suggestion to bear upon the patient. A wise doctor seeks to put the patient into possession of the true facts of the case. All irrelevancies are brushed aside, mistakes as to facts are corrected, and what the doctor believes to be true deductions from the facts are laid before the patient and his friends. So far the suggestions have been made in order to put the patient into possession of the doctor's idea of the nature of his trouble, its seriousness or its triviality.

The doctor's next series of suggestions will probably concern the treatment he wishes to carry out,—and here

the doctor's personality is of very real importance, for if he be possessed of a strong personality and much power of persuasion, the suggestions made will probably result in the patient accepting the doctor's views as to diagnosis, prognosis, and treatment.

In this particular instance of doctor and patient, both parties to the interview are described as *wishing* to make suggestions to each other, but very frequently equally important matters are decided by the result of unconscious suggestions ; and indeed we are all of us open to suggestions that are not only unintentional and unconscious, but which may be made by objects, not by persons. Take, for instance, the awe and devotional feeling suggested by the sunset sky, the patriotic emotion elicited by a fine body of soldiers or by hearing stirring martial music. Consider also the religious suggestion we feel on entering a magnificent cathedral and the disappointment and insufficiency which are too frequently suggested by badly-proportioned buildings, dirty and untidy surroundings, and the unsuitable clothing and circumstances of some of the people with whom we are brought into daily contact.

Suggestions having reference to our physical well-being are constantly being made, not only in childhood, and sometimes one is tempted to think they are made with unnecessary insistence. The wise mother, nursery or school authority conveys suggestions as to the care of the child's bodily health in as pleasing a manner as may be possible. Failure to be careful in this frequently leads to the rejection of the advice given. It is one thing to say, " Now the weather is cold and bright, you will be glad to have your new overcoat with its beautiful naval buttons ! "

whereas the somewhat provocative advice, "Don't go out so thinly dressed. *Do* put on something warmer," is likely to fail, and deserves to fail.

There is no doubt at all that suggestions, like prophecies, are apt to bring about their own fulfilment, and if any one, child or adult, but more especially the highly suggestible child, is constantly reminded that they are always taking cold, or that they are not sufficiently strong for various duties and games, it is quite likely that they will end by becoming what has been so frequently suggested to them. The suggestion ought to be quite the other way. It should rather be that the child is a good eater, that it invariably clears its plate, that it has no fads and fancies, that it likes to try everything new that is offered to it, and also that good digestion waits on appetite.

Again with regard to sleep. If unfortunately the little one has had some wakeful nights, it is not wise that mother or nurse should say, "I do hope, darling, that you will sleep well to-night." The parting wish should rather be, "Here is a dear sleepy little pet, going to have such a lovely night, he will wake up so bright and fresh in the morning." It may be taken for granted that the more stress laid on any dereliction from physiological or psychological righteousness, the more frequent will those derelictions become. The child is made nervous and anxious, he unconsciously adopts the attitude of the adult's mind, and what with suggestibility and imitativeness, it is quite reasonable that the prophecy of evil should materialize into fact.

Exactly the same reasoning applies to the sort of suggestion that ought to be brought to bear on children at

school. It should be taken for granted that they like their work, that they are good at their work, that they have a normal love for the school, and the proper *esprit de corps*. Full credit should be given to any child who has worked well, whether he has attained distinction or not, and with regard to academic success or distinction in games it should be taken for granted. The fact that these things are looked on as being normal and expected will cheer the little aspirant and at the same time will induce him to think that the success with which he is so hopefully and cheerfully credited is due to a perfectly natural effort which was rightly expected of him and the absence of which would be abnormal.

The suggestion should always be—success is to be secured for the school and comrades—not a selfish success, limited to the individual. Just as Lord Nelson signalled, “England expects that every man to-day will do his duty,” so the suggestion, the atmosphere of the school should be, “All our boys will do well.” It may sometimes happen that the quietly expressed expectation of success will so warm and inspire the young student as to make success inevitable. I knew a medical student to whom it was casually said, “Oh! of course you will have Honours in *Materia Medica*. It is a strong subject with you.” The young woman had never considered whether she was good or bad in the subject. But the casual remark was undoubtedly the cause of her good place in the University list.

In connection with this one might just mention that occasionally a negative suggestion, by arousing attention and possibly ambition, may produce the opposite effect to

that which was intended. For instance, a professor said to a certain student, " You ought to determine quite early in what subject you will take Honours. It is of course not likely that you will get them in more than one." The student, however, had already made a hopeful forecast, and while replying meekly, " I think, sir, I shall try to take Honours in Midwifery," made a mental reservation that it would go hard that there should not be Honours in every subject. And the hope was fulfilled.

Among the most important of all suggestions are those which concern the moral and spiritual welfare of the individual. It is absolutely essential to maintain an atmosphere of cheerful and hopeful expectation in these most important businesses of life. Every child should be taught to believe that by God's grace, and by reasonable effort on his own part, he will find it possible to be truthful, pure and unselfish. I remember the case of a little boy, named Frank, who was constantly led into the right way of truth, moral strength and sweetness by a sister three or four years older than himself who used to say, " Oh, I know that you will do it. I can see that look in your eyes." It ought to be taken for granted that children are glad to be useful and unselfish, that they enjoy their schoolwork and that they really are what we most wish them to be. Even when there has been a grievous lapse, much sorrow, and even after the administration of reproof and punishment, the earthly father ought to be capable of imitating the Heavenly Father Who sends His rain upon the unthankful and evil and makes His sun to shine on the just and on the unjust. Indeed, in the words of an old song those who have the care of children must be :

“ Hoping ever, failing never,
Though deceived, believing still.”

Doctors and clergy know right well that in many cases of repeated lapse and of miserable failure, the first faint glimmer of hope of better things only appears when self-respect is restored. It is no use to answer a fool according to his folly, to reclaim the foolish and the sinful ; it is necessary that they should be treated with an heroic mixture of faith, hope and charity.

The opposite course, the suggestion of evil, will most certainly bring about its own fulfilment. The unfortunate child who is held by the nursery authorities to be “ very naughty,” “ a rebel ingrain,” and “ the worst child nurse ever knew,” will not be long before he thoroughly answers to the woeful description. To realize this it is only necessary that we should remember our own feelings, the moral sickness and faintness which comes over us when we realize that no one expects us to be cheerful in adversity and brave in the hour of danger. But if any man, woman, or child realizes that their family and friends look to them to maintain the honour of the family, to take command at a difficult moment, to be the leader and organiser of things at home or at school, and to be that real treasure, a thoroughly dependable individual, the most difficult part of the moral battle has been won.

Suggestion has very frequently been made not so much by word as by example. This may be seen in the case of young people who quite unconsciously reproduce their parents' views and conduct. I read the other day of a child who limped very badly, and was taken to the doctor,

who could discover nothing amiss and who, for the moment, could not determine why the little creature with normal bones, joints and muscles should have so peculiar a gait. The mystery was solved when the doctor saw the child's father, found he had been wounded in the war, and limped in consequence. This had acted as a powerful suggestion to the little son. Something of this sort probably accounts to a large extent for similarity of tone, accent, and rhythm of speech. This may be seen well represented in the peculiar dialect and still more in the intonation of people brought up in certain parts of the country. It of course remains true that the purest and best English or French, as the case may be, is spoken by those who are so well trained that their speech has no peculiarity. All the same, it is rare for a person who has lived for many years in some part of the country not to have sufficient colouring and flavour in speech to reveal whence he comes.

In a totally different line, there are instances of the tremendous influence on children of the example set by their elders. Those of us who have had the care of little children know well enough the ease with which they acquire the tastes, opinions and peculiarities of their elders. We know how they are apt to accept as a good standard for themselves the conduct, the speech and even the most trifling characteristics of those to whom they look up.

This might be illustrated by the story of Alan. He came into the drawing-room after a winter's afternoon spent with his father in the carpenter's shop. He drew his own little arm-chair up to the fire, settled himself into

it in his father's attitude, put his feet on the fender, as his father did, and began to count up something, ticking the ideas off on his fingers. He repeated this several times, till at last his mother said, "What are you counting, Alan? What are you doing?" "I was trying to remember the funny words that father said this afternoon, when the wood would not go right, or the hammer missed the nail. I know he said, 'Dash, Blast, Damn, Curse,' but there was another word and I can't remember it." So innocently and unconsciously may a child learn the outward expression of the impatience that reigns within.

DISCIPLINE

Discipline has been defined by a teacher of the present day as "the art of making disciples." Now the meaning of this does not lie on the surface, but if one thinks of what is meant by discipline, looking at the word from a somewhat broader point of view, one realizes that discipline must be to a very considerable extent an instruction, a system of rewards and punishments, a course of teaching and a training of the individual concerned to the highest perfection of which he is capable in the special condition of life and employment which we propose for him.

Natural discipline, that which comes to us through the unconscious action of our heredity and of our environment, is a moral and spiritual training dependent on the correction that we inevitably receive from the reaction upon us of our circumstances. The old Greeks said, "*Pathemata, Mathemata*," that is, "Our sorrows are our lessons." In addition to this unconscious and inevitable

discipline, the teaching which no one can escape, we are also subjected to intentional discipline, bestowed on us by those who love us or who are responsible for our welfare. These conscious, sentient teachers, broadly speaking, discipline us through instruction and through a carefully calculated system of rewards and punishments. A third form of discipline comes to us through our own conscious endeavours to become better morally and spiritually than we are ; and our self-discipline must be founded on, although it is not commensurate with, our power to control our lower nature, and to mortify wrong desires. So much for the theory of the matter. How is the discipline carried out ? The question, however, rather is, not how much we can be disciplined, but how very little there is in life that does not make for this end. As an illustration of this difficult point, let us take a not unlikely succession of events in a day's life of a busy man or woman. The servant calls one late, the bath is scamped, devotions are hurried through to such an extent that there is no *devotion*. The shoestring breaks, or the all-important button is wanting. Plenty of discipline this for the first hour of the day. Then comes breakfast, the kettle will not boil, the bacon will not toast, and the bread is very stale. With a sigh and a desperate resolution to worry no more about such inevitable pinpricks, one rushes out to catch the one and only omnibus that can land us at work in time. Owing to a treacherous piece of orange peel, there is a painful fall, and a still more painful soiling or tearing of one's clothes. Finally, arriving at work, "weary and worn and sad," one feels thoroughly out of tune for the day's programme, and the very disgust and

fraying of the temper from which we suffer prevents us from being acceptable to our superiors or our juniors. Probably rebuke and at any rate want of appreciation awaits us. How hard it is to refrain from the exhibition of injured feeling ! And so one might go on throughout the day. It is not so much that our fellow-creatures wish to discipline us as that we have fallen under the best discipline of all, the discipline of circumstance.

Another helpful form of discipline is to be found in the putting aside of self-pity, a universally besetting sin. It is to be seen in the infant bewailing his bruised knees, in the schoolgirl explaining how she could have answered every question except the one that came to her, in the young wife who thinks herself the victim of misunderstanding, in the conscientious but faulty employé, and in the master who is persuaded that he could conduct his business most admirably if only the people who were under him would play their part. There is no doubt that by the time we have rooted out and destroyed this miserable form of selfishness, we shall have learnt one of the most valuable lessons of our lives.

Much self-discipline is to be had in a cheerful acquiescence in the loss of certain privileges and joys to which we attach, it may be, an undue importance. These losses may be caused by the irresistible march of Fate, as when a much-longed-for treat is snatched away by unpropitious weather, by some temporary ailment, or by an imperious call of duty. To the child, as well as to us, such discipline in the form of an accidental demolition of its scooter, the non-materialization of a promised cake, and the frus-

tration of a delightful visit to the Zoo, are very palpable and valuable pieces of moral education.

Discipline, however, is not altogether wrought by disappointments and mortifications. There is a totally different set of agents, which are used to administer to us the powerful tonic of discipline. Such a tonic is to be found in unselfish work for others, work that very probably brings no material advantage. The child stones the raisins, but he is not allowed to eat them ; he runs an errand, but no penny is forthcoming ; he weeds the garden for father and makes a self-sacrifice which seems to have weariness only for its reward. Later in life there may come the task of " in patience instructing those who oppose themselves." The long and arduous preparation of some work for which others will receive public recognition and thanks may fall to our share, but we shall remain out of the picture. All true—but these are the sorrows that are our most valuable lessons. This consideration of discipline would be even less complete than it is if one did not thankfully recognize the influence on our characters and on our power of sympathy bestowed on us by some episode which seems at the time of its occurrence only evil, hindering and unnecessary. Take, for instance, the case of a surgeon, who has to undergo a serious and incapacitating operation. The discipline begins with the verdict, " Well, there is an abscess in your appendix, and operation is necessary." For ever from that time one must necessarily have a greatly increased power of sympathy with patients and their friends when similar advice has to be offered to them. Again, the incidents of illness are very instructive and help the surgeon-patient to under-

stand his own patient's feelings of quasi-humiliation and, it is to be hoped, of voluntary renunciation, when keys, purse, and correspondence are removed from one's possession. Probably the depths of bereavement are reached when carefully assorted fragments of letters are read aloud to one. One realizes how it is considered necessary that one should have no responsibility, no anxiety and no agitation. A totally different, but equally instructive lesson is learnt when one comes to know what it is that patients do when they lie hour after hour neither reading, writing, knitting or sewing, when they do not talk, and they do not sleep. One may have been much puzzled by these phenomena in one's practice, but when they are incidents in our own experience, one realizes that the occupation of those quiet hours is that of hanging on to life. And finally, should the circumstances of the case demand a series of very painful dressings the surgeon-patient will be led to the registration of a solemn vow that never again shall one of his patients suffer thus while gas and oxygen or chloroform are available. Thus does the discipline of circumstances teach some of the great lessons of life.

So far as it may be possible the discipline of children should be accomplished with as little pain and disagreeableness as may be practicable. The necessary moral pill should be sugared or otherwise suitably coated. There should be no avoidable bitterness in the experiences of childhood.

In connection with this one appreciates the value of some of the present-day movements. Many boys and girls have been saved from becoming hooligans, and have grown up

to well-disciplined, successful manhood and womanhood owing to the magnificent and pleasant discipline of belonging to a troop of Boy Scouts, to the Girl Guides or to a Cadet Battalion. The rough-mannered, disobedient and selfish child who appeared unable to take advantage of any kindly admonition or any ordinary punishment has become orderly, punctual, tidy, obedient, and even unselfish, thanks to the kindly suggestion of uniform and badge, of band, procession and drill. The men and women who devote their time and their strength to this extraordinarily successful service of the young are of more value to the country than are thousands of gold and silver, and even more appreciated than are those whose teaching is less effectual because it is not so picturesque or so sympathetic.

Acceptable and efficient discipline is needed by the young in all ranks of society, because we are all born in an imperfect and undeveloped condition. The child has within him faculties, gifts, passions, and characteristics some of which need development, and others which need repression. All children are necessarily without experience, and it is up to us to see that the experience that they gradually acquire is of the best and most helpful kind. Probably the most normal experience is to be had in a family where the father and mother are themselves conscientious citizens, doing their best according to their circumstances. In such a family the children have a far better chance of right development and future usefulness than has the child born to luxury, self-indulgence and softness on the one hand, or he whose early years are passed in a slum home, exposed to all the evil influences

of inadequate food and generally unsuitable environment.

Discipline and training should come to all these classes of children, whatever their rank in life, but it will probably come to each in a slightly different manner. For the boy who has been over-petted, over-indulged, and who has never known the necessity of obedience, or the joy of altruism, the discipline of the great public school, and still more the discipline of the Navy, will come as the entrance into a new and better form of life, while the necessary obedience, self-control, and gang-spirit of employment will be the salvation of the children of the slums. To them such discipline opens a new and a happier world, a world in which individualism and *esprit de corps* are well balanced, and where rewards are as inevitable for the well-behaved as are quasi-military punishments for the recalcitrant.

Well might the old prophet say that "man is born like the wild asses' colt," that is to say, that he is born unstable of mind, undisciplined, without the slightest idea of bearing a burden, of bending his neck to the yoke, or from abstaining from the flourish of his hind feet. And yet this creature, compact of self-will, of instincts, impulses and fragmentariness, can by the gracious discipline of education, training and sympathy develop into the very perfection of human nature, even as the most wilful foal may eventually become the magnificently strong and patient cart-horse, or even the beautiful, sweet-tempered winner of the Derby.

What then must our discipline of children be? Amongst the other characteristics, all valuable discipline

must be equable ; that is to say, that so far as the two parents are concerned they must be of one mind and one accord. They must be prepared to work in harmony. There must be no possibility of appeal from father to mother or mother to father ; whatever their variations of views and opinions may be, however differently they may judge of a child's conduct, they must, so far as he is concerned, present an unbroken front. They may advise together in secret, but in the presence of the keen-eyed little one, they must be prepared to act as one individual. The same law applies to the régime of school and home. There too there must be an agreement as to what is right, and the parents, having chosen the school with much care and deliberation, must from the time that the child enters be loyal supporters of its discipline and its traditions.

In a few years some lads and lasses pass on to College and others to that great and useful training-school that is known as the Industrial World. Young people may imagine that discipline ends with school days. The fact is far otherwise. Not only are there certain laws in Colleges which cannot be broken with impunity, but the workers of the world are under a discipline quite as powerful and equally to be respected. Young workers find that unless their work is up to the standard and unless their behaviour to their superiors and their equals is normal, good brains and even good intentions do not suffice to maintain them in their position. The effect of this discipline of life is most wonderfully seen in the difference between the raw material of a Service and its finished product. I was at

one time a Medical Examiner to the Female side of the Home Civil Service. In this position I saw, and had intimate dealings with, many young girls who were entering the Service and also with many women who had worked in the Service and had undergone its beneficent discipline for twenty or twenty-five years. The difference between the manners and the *morale* of the junior and the senior was wonderful. It was difficult to believe that the senior could possibly be of the same stock, the fully developed, but identical individual. One was irresistibly reminded of the extraordinary difference that exists between the pupa and the imago, the grub and the bee.

Secondly, to be of real service, discipline must be sympathetic. Somehow or another, praying for patience, for insight and for love, the would-be trainer must acquire a real comprehension and knowledge of the creature he is to train. He must somehow get into the child's skin, feel with his feelings, hear with his ears, and see things with his eyes. Only thus can he make his discipline understandable and attractive.

Thirdly, discipline must be positive. It must partake of the nature of the Gospel, not of the Old Testament. It must substitute "This do and thou shalt live" for the old prohibitions of the Decalogue. An illustration of this sort of discipline is to be seen in the nursery. The nurse who scolds the children for petty acts of self-will and of cruelty will never obtain the distinguished success of the nurse who calmly claims the co-operation of the small rebel, and sets him to help her with the necessary care of the infant or who gets him into admiring

love for the cat and her kittens, and who points out to him the wonderful beauty and exquisite adaptation of means to ends as shown in the spider he dreads or the fly he torments ! Thus a good nurse attains success with equal pleasure and satisfaction to herself and the child.

Discipline must also be reasonable, and in order that it should be reasonable in the eyes of the child, it is sometimes necessary to enter into explanations. One of the new nursery rules runs thus : no food, not even milk or a chocolate after the final tooth-brushing. After the nurse has been made to understand why this law has been promulgated, she will be prepared to hand on the explanation to the children. She will tell them that little curds of milk and tiny fragments of sweetness are sure to lead to decay of the teeth and consequent visits to the dentist. In like manner she will point out the reasonableness of detention in the nursery during temporary illness, or of denial of favourite articles of diet under the same circumstances. Many people even at the present day claim that the child's obedience should be not only perfect and instantaneous, but also unquestioning and uncomprehending. But the experience of life appears to teach us that we ourselves can render a much more cheerful obedience to the disciplinary trials and negations that we do understand than to those which appear to us to be altogether without sanction.

Once more, for discipline to be really fruitful it must in a sense be co-operative. In illustration of this the head-mistress of a great girls' school had under her care a half-grown child whom we might call Lois. This young lady was the despair of all concerned in her welfare.

She had suffered practically every punishment that was available, and at last, after some particularly tiresome escapade, she was invited into the head-mistress's sanctum. A short sketch of her history was brought to her notice and finally the head-mistress said, "I want to consult with you, Lois, as to your future. You know how much trouble you have caused and how you have been punished. You do not improve. If you had to deal with such a child as yourself how would you punish her?" After a moment's reflection Lois replied, "I know quite well what I should do. I should say that no one was to speak to her for three days." The great lady followed the young rebel's advice and from that time Lois became one of the best girls in the school.

PUNISHMENT

In considering the subject of punishment we first encounter the difficult and serious question of whether punishment be right or wrong, desirable or undesirable, corrective or aggravating. We have to remember that all young delinquents are not in similar circumstances. That of the young people who subject themselves to the liability of punishment, some are public and some are private delinquents. There are but few children in any class of the community who do not from time to time transgress its rules. This follows from the fact that in all communities, from the most civilized and refined down to those most nearly allied to primitive man, there are certain privileges to be enjoyed and certain rules that must be obeyed. It is inconceivable that even amongst savages there should not be some form of government and some

definite rules for conduct written or unwritten. Otherwise no individual's life, bodily welfare, or possessions would be safe, and the country or tribe so divided against itself would necessarily be brought to desolation. It is also evident that the more highly civilized a community, the more complicated are its circumstances, and the more numerous, or at any rate the more onerous, will be the rules and laws to be obeyed by its constituent members. And yet we do not find the delinquency or criminality really increases with the degree of civilization attained. Probably this is to be explained by the fact that members of a civilized community live all their lives under the gentle, equable pressure of an enlightened public opinion, the influence of which is far more weighty and deterrent than is any punishment that could be devised. We are told by criminologists that murderers under sentence are far more distressed by the knowledge of the view taken of their act by the mass of their countrymen, than they are by the prospect of the supreme penalty of the law.

In the case of delinquents in general, but still more in the case of juvenile delinquents, the most potent causes are bad heredity and bad environment. It is true that certain psychological peculiarities, such as a tendency to untruthfulness, stealing, and to minor deeds of violence, are common in adolescence, but it is equally true that the children of the educated and leisured classes who enjoy a relatively good heredity, comfortable circumstances, and who do not know what it is to be cold, sick or hungry without remedy, are less liable to give way to these special tendencies to delinquency. A little imagination only is necessary to enable us to appreciate the strength of temp-

tation to begging, wandering, and petty larceny of those who are half starved, badly clothed, and badly housed—yet these are the most frequent occasions of the appearance of young offenders in the Children's Court.

Where the father or mother, or still more unfortunately both parents are themselves bad citizens, and possibly also mentally defective individuals, where wages are small, and where alcohol and tobacco monopolize an undue proportion of the household expenditure, does it not seem very probable that the children brought up under such circumstances must suffer from a really overwhelming temptation to snatch eatable or saleable articles from costers' barrows in the streets and from open shop windows?

The temptation to petty larceny and the other offences mentioned becomes stronger as the child grows into adolescence. In very early years the chief incentive is the child's own sense of lack and his natural acquisitiveness, but a little later many children steal partly for this reason, but partly from a generous impulse to help in the feeding of the younger members of the family, and partly also from the spirit of adventure, dash, and daring which has made the nation what it is. Most magistrates know that a quiet, heart-to-heart talk with the children and their parents would prove the truth of these assertions. They know only too well the miserable circumstances under which a considerable percentage of our town populations live. They also know that the really dangerous time in the children's lives is that between leaving school and obtaining congenial and sufficiently paid work. Of course there are some young people whose inclinations towards rebellion and lawlessness are so strong that even in the

comfort and shelter of a great public school they cannot be kept from wrongdoing. How then can we fail to understand the greatly enhanced peril of the children whose bad heredity, miserable homes and delinquent families foster in them every natural inclination to evil.

In addition to all this we must remember that natural defects of mind, mental deficiency, is apt to be more frequent amongst the poor, the ill-fed, and the alcoholic than it is amongst those who live in happier circumstances.

Remembering all this, and remembering our great responsibility towards those who are so much less fortunately placed than ourselves, the educated classes of the country ought to make it one of their first duties to inspire the Government of the day by their sympathy and to support it by their knowledge, and by their willingness to promote all measures that have for their object the amelioration of the circumstances of the poor, the promotion of education, and in securing not only a righteous, but also a charitable administration of the laws. To promote this object, those to whom the subject is familiar should do their best to help others to clearer and juster ideas as to the objects that punishment subserves and the means whereby it may profitably be administered.

The objects of punishment are said to be : (1) *deterrent*, both as to the delinquent child himself and to his friends and companions ; (2) to be *educative* and *reformative* ; (3) protective of the welfare of the community ; and (4) in a certain sense it should be expiatory. *Never* under any circumstances should it be vindictive.

How can punishment be made deterrent ? That is to say, what shall we do to the disturber of nursery peace and

what shall we do to the child or young person who infringes the law of the State and gets himself into collision with the Police ?

Let us take the case of the nursery child who, from wilful mischief or from sheer want of attention, is constantly breaking the well-known, although unwritten laws of his little community. The naughtiness of the child or his incapacity for obedience may show itself in various ways. There are children who will not wash their hands before meals, who will accept more food on their plate than they can eat, who will talk with a mouth full of food, and to whom the so-called accidents of spilling water, scattering crumbs, and even breaking of cups and saucers seem to come with fatal readiness. Children there are also who are never punctual, they are never ready for the walk, their gloves cannot be found, lesson books are lost and the all-important pencil is not forthcoming. Not unfrequently nursery derelictions are really more definitely breaches of the moral law than those just mentioned, for unfortunately little children are to be found who are unkind, it may even be cruel. There are children with no appreciation of truth, and children who appear to be in all respects self-centred. How are we to deal with these, and with many other transgressions and shortcomings in the home ? How are we to deter the nursery child from wrongdoing ? How can we teach him something of the real nature of the faults he commits so lightly ? How can we protect him and the other children of the family from the consequences of his faults ? It would suggest itself that whenever it is possible the earthly parent should, so far as may be, follow the

Divine example and let the punishment be the direct and necessary consequence of the child's own deed. For instance, in the case of unpunctuality the nursery party should not wait for the lingerer. He must be left at home, and some suitable occupation must be found to fill his time. It may sometimes be possible to devise some less pleasant form of exercise for the loiterer ; for instance, a walk up and down a terrace or round and round a square of garden, which will afford plenty of opportunity for the child to reflect on the delightful picnic, the desirable shopping, or the exhilarating bathe enjoyed by the others. Unfortunately it will sometimes happen that the punishment must fall in part on the mother or other friend who is inconvenienced by one of the nursery party being left at home. Possibly even this may be a blessing in disguise, leaving the annoyed authority to reflect that after all, neither by example nor by precept, has she taught her child the importance of punctuality. In any case the mother or other authority must never nag, scold, or raise her voice. She represents the divine attribute of justice and must not lower her dignity, for scolding, coercing or smacking a creature so much smaller and weaker than one's self can never be productive of good to the one or the other. It is said that no one was ever made virtuous by Act of Parliament. Quite true ; the formation and reformation of character depend on something much more intimate and much more exalted, and equally no obstreperous nursery child was ever made good-tempered, clean, orderly, punctual or truthful by casual punishment and still more casual fault-finding.

In many of these nursery trials, sentence and punish-

ment have necessarily to precede the heart-to-heart talk with the child. What one might call the speech for the Crown is made by the mother ; the defence, the reason or the excuse of the fault will be made by the child, and the summing up of the judge is represented by the mother's address to the small delinquent. All these are far better postponed until the mother's outraged dignity, and the little one's tears and cries of passion, annoyance or fear, have alike subsided. It is quite likely that it may be wiser to postpone this little drama until bedtime, but the sun should not be allowed to go down upon wrath. A few hours will have elapsed, and to the child this is a sufficiently long interval. The mother should then point out the inconvenience and damage which are the results of the child's action. He should be gently and lovingly questioned as to why he has so acted. His defence should be sympathetically received, and then the mother should explain why it was necessary to punish him and how indeed it really flowed as a consequence of his own action. No doubt some mother at this point says, " All very well, but when Freddy is going to bed, I shall be dressing for dinner, or I have an important interview." The fact however remains that the mother who is sufficiently interested and who is really anxious for the moral welfare of her little child and for the peace and good order of her nursery will have no difficulty in finding the brief five minutes that will amply suffice.

In all human probability proceedings of which the above may be taken as a type will, if wisely conducted, deter the child, and also deter the other members of the nursery from a repetition of the offence.

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As to the reformative and educative aspects of punishment it is quite possible that the child's wrongdoing may in a sense be innocent. Thus the child who is guilty of the lie romantic or the lie inaccurate (see page 36) should be neither scolded, slapped, caned, nor subjected to solitary confinement. The eager, romantic, dramatically minded child is not led to lying so much by the desire to deceive, as by the dominant, imperious impulse of his nature which leads him to create. The propension of his nature which will hereafter lead him to compose music, to write books, to build bridges, and to excel in all imaginative and in all creative art is at the moment badly governed by his defective knowledge and the practical non-existence of self-control. It therefore shows itself in the tall story, or in gross inaccuracy of report. The best method of dealing with such a child is by teaching him that a strict line must be drawn between what he imagines and what he knows, and that when he wants to disburden himself of a creative thought or fancy he should begin by saying, "Now let me tell you a beautiful story."

The tendency to inaccuracy of speech founded on imperfect and inefficient observation can be cured after the fashion detailed by Mr. Rudyard Kipling in "Kim" by letting the child see six, ten or more objects for a certain limited number of seconds. He is then required to mention the objects he has seen and to describe them as well as he is able. If this exercise be cast in the form of a competitive game, a reward, such as a toy, a chocolate or a flower may be offered. But neither under these circumstances nor in the case of any other dereliction should the authority resort to threats or to bribes. It is to be

remarked that the whole human race is treated in that way. We are not threatened as to the consequences of our actions, nor are we bribed. The old idea that if we are bad we must go to a place of punishment, and that if we are good we shall be exalted to glory, has long since given place to the conviction that there is no need for God to threaten or to bribe, that it is our actions themselves and their influence upon the formation of our character that make us capable or incapable of happiness. There is an old saying to the effect that "We sow acts and reap habits, we sow habits and reap characters, we sow characters and reap destinies." This is a far truer and more hopeful way of looking at things. How could an evil, selfish, or violent person be happy in Heaven? Why, he or she would be like a raw savage put into a magnificent library or fine picture gallery, bidden to enjoy day after day the things that were utterly alien to his condition of mind and body.

Again, with regard to the punishment of children, there must be no suggestion of fear. Mothers, nurses and other authorities in charge of children should not threaten them with bogies, spiritual or physical, nor with darkly hinted-at future miseries. People who tell children and young people that evil habits will lead to insanity, or disease, are terribly to blame. The emotion of fear has never procured moral advancement. In spite of the fear of prison 70 per cent. of the prisoners return there at least once; it may be many times. An old woman was in Holloway Prison a little time ago with her 250th conviction, and quite short of this we have to remember our own repeated derelictions, though we may know full well the consequences will be unpleasant and may even be painful.

With regard to one of the most difficult cases to deal with in children, whether of our own nurseries or of the slums, that is to say, in cases of persistent cruelty committed by children, it is very hard to know what action should be taken. On the one hand we are told that as the offender delights in causing pain, so his punishment should be physically painful to him, and that nothing but a sound caning will suffice to cure him of this formidable evil. The question, however, arises whether in the culprit's eyes such a punishment does not appear merely vindictive. If so there is no hope of its overcoming the morbid tendency to cruelty nor is there any hope of its increasing his deficient self-control. It seems as though this terrible fault of persistent cruelty to animals, younger children, or any helpless creature, were both more diabolical in itself and more difficult to correct than any other dereliction.

In the first instance it is perhaps well to appeal to the child's sense of justice, if he has any, to point out to him the want of dignity and self-respect that is involved by his fault, and to ask him frankly how he would treat another child guilty of the same offence. There were two mothers each of whom took a drastic and dramatic way to impress on such a child the horror she felt at its conduct. One mother, Mrs. L., had a little daughter who repeatedly bit anyone and every one just as a badly trained young dog might do. Minor punishments and even severer measures were absolutely futile. Little Sarah continued to bite, not only those who had injured her or who were much disliked by her, but she bit quite casually without compunction and without discrimination. Finally her

mother in the last extremity of grief and of fear for the child's future bit her little daughter's arm until the blood flowed. Poor woman ! the punishment was heavy for her, and quite unexpected and surprising to the child. Little Sarah now learned what it was to be bitten, and that too when you least expected it. In this case the mother had her reward, for Sarah was cured. Another mother, Mrs. X., had a family of little boys, high-spirited, lacking in self-control and full of impulse. One of them was specially addicted to acts of cruelty. All the mother's admonitions, expostulations and punishments went for nothing. The lad was incorrigible. One morning when her doctor visited her, because she was ill in bed and had been for several days, she was found shivering, sobbing and evidently suffering great distress. By her side on the bed lay a slender riding whip. The doctor inquired the cause of her grief and was told of the difficulty she had had with her eldest son. She explained that she had warned him that should he commit further acts of deliberate cruelty, she must cane him. That morning the boy had been guilty of a really brutal assault on one of his little brothers. The poor mother had to keep her word, but she feared to arouse the demon of resentment in her undisciplined boy. She preferred to follow the example of the Almighty Father and to offer her own suffering in expiation of her creature's sin. She had given herself a thoroughly hearty flogging such as the boy must have expected. She had made him stand by and see her do it and had shown him the consequences of her action. The boy had burst into a flood of tears and never transgressed again in any similar manner.

As to the question of caning in general, it may be that many parents are of opinion that it should never be used and they are entitled to form their own opinion on this difficult and much debated question. It is however evident that when parents send their boys to a public school where the custom is to cane for certain offences, they should explain to their children that such is the custom and the discipline of the school and that while they are there they must necessarily be subject to the laws and regulations of the community. They must be told that caning does not under those circumstances carry the meaning of a degradation. It is conventional and must be submitted to in the same spirit as has been shown by the midshipmen and cadets of our Navy from time immemorial. Any child convinced of wrongdoing and of the justice of any punishment inflicted will bear no resentment and will not cease to be good friends with the parent or schoolmaster at whose hands they suffer. Their conception of a proper system of rewards and punishments is generally both simple and righteous : the sense of justice in the young is keen and strong. When a child does evil, and the fault be one that he is able to appreciate, he expects to be punished and bears the punishment well. Naturally the case is very different when a parent or other lawful authority chastises or punishes a child for a fault that he has not committed or for an action which he does not recognize as an offence. This would be sure to raise a storm of righteous indignation. The child believes that his parents and school masters are endowed with ample knowledge and with perfect capability of judging the right from the wrong. Therefore he is unable to conceive that

the punishment which he does not think he has earned can possibly be the result of ignorance or of mistake. He is therefore sure that its infliction is due to spite and vindictiveness. And this, it is needless to say, is a soul-destroying result of the parents' error.

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